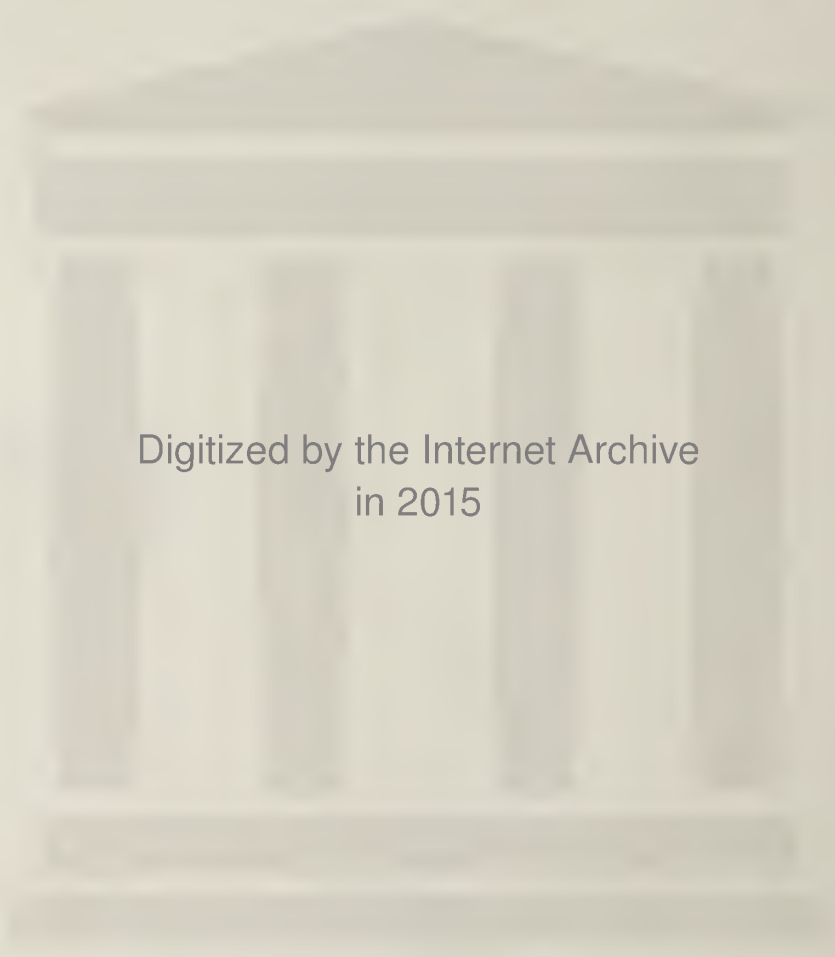




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CHRISTIAN WORK

THROUGHOUT THE WORLD.

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IMPRESSIONS OF AN EYE-WITNESS IN THE WALDENSIAN VALLEYS.

II.—LA TOUR.

IN a little more than an hour the train took me about mid-day from Turin to Pignerol (Pinerolo). This pretty country town, which numbers about 14,000 inhabitants, contrasts agreeably with the monotony of Turin, even by the irregular architecture of its streets. It is a Roman Catholic place, and does not belong to the Waldenses, but it is the point where the two main roads that lead into the valleys meet. Stage-coaches here are waiting for the passengers to take them either north-west to Perouse (Perosa), at the entrance of the valley of St. Martin, or south-west to La Tour (La Torre), the capital, at the entrance of the valley of Lucerne (Val di Lucerna). The situation of the town is very picturesque. To the west, the smiling hills of the valley of Perouse cast their broad shades over the foaming waters of the river Chiesona; to the south, the superb cone of the Monte Visorears its summit, clad with everlasting snow, to a height of 13,600 feet towards the sky. Cheering, however, as is the impression which this pretty village makes upon the traveller, the sight of it must cause sad recollections to rise in the mind of every one who loves the Waldenses, and knows their blood-written history. Pignerol used to be the head-quarters of those bands of man-slayers who were sent by popes and priests to extirpate, if possible, the peaceful mountaineers, whose only crime was that they obeyed the commandments of God rather than those of man. In those days no Protestant Waldensian could show himself in the vicinity of this town without being hunted like a wild beast. Even as late as 1848, no Waldensian was permitted to buy a house or a piece of ground at Pignerol. Those days, we trust, are gone for ever. On leaving the town I noticed a pretty chapel of considerable size, with little towers on the roof, situated on a small elevation outside the town.

It was the Waldensian church which was built in 1860, chiefly through the liberal aid of Mr. Lenox, from America. No sooner was the constitution introduced in 1848, than Protestant Waldenses commenced purchasing property. Among them was Mr. Monnet, who fitted up a room of his house for public worship. It appears that the preaching of the Gospel under his hospitable roof has been so much blessed that regular public worship is now conducted by ministers from La Tour and other places, and there is much reason to expect that, ere long, the church of Pignerol will have its own pastor.

I wonder what a London cabby would say if he happened to sit on the top of the coach that plies between Pignerol and La Tour. It is an ugly, clumsy machine, doubtless twice as heavy as a common London omnibus, and scarcely capable of containing half the number of its passengers. Of the three horse-power that slowly drags this awkward box along the tolerably good road, at least fifty per cent. is required for the weight of the vehicle. The road is level, and presents nothing interesting to the traveller; but no sooner, after a two hours' journey, is the entrance of the valleys approached, than the passenger feels himself at once transplanted into a fairy land. "A lovelier spot," says Mr. Baines, "could scarcely be imagined by poet or painter. Just outside the entrance of the valleys stand the Vandois village of St. John, to the right, and the Roman Catholic town of Lucerne, to the left, each upon a gentle vine-clad elevation." The latter was, in the days of the persecutions, the meeting-place of the hordes of the Inquisition which came from Pignerol or returned from their crusades in the valleys. Hither, also, the victims were dragged to undergo their cruel tortures. The

place is so bigotedly popish that it is only very recently that the Vaudois have been able to found there a Protestant school, which is open during three months in winter. On approaching La Tour you are struck with the aspect of the superb mountain crag of Castelluzzo, which lifts its majestic form perpendicularly up to the blue sky. It is the jutting point of the Mont Vandalin, which separates the valley of Lucerne from that of Angrogne. A small but rapid stream, called Pelice, waters the numerous vineyards, fields, gardens, and forests that cover the slopes of the mountains in the midst of which the valley of Lucerne slopes downward towards the plain. Among these mountains, Mout Envers, which lies opposite the Vandalin, commands admiration by the majesty of its form. To the summit it is clad with the most luxuriant verdure, which here and there is intermingled with dots of snow. In the midst of this paradise of vines, flowery gardens, and chestnut forests adorning the slopes of the mountains on both sides, the pretty and thriving town of La Tour, situated at the bottom of the valley, and reflecting its white plastered houses in the waters of the Pelice, presents a truly charming aspect.

The interior of the town, however, has nothing worth notice. Owing to the narrowness of the valley, it consists of only a single street, with a market-place, hardly as broad as Cheapside. When entering the place the first large building which, to the right, strikes your eye, is the splendid Roman Catholic church, which, together with an adjacent convent, was presented to the Catholic population in 1844 by Carlo Alberto. When Dr. Henderson travelled through the valleys in the summer of that year, the king was expected to visit La Tour in September, to honour the consecration of the church with his presence. "This anticipated royal visit," Dr. Henderson writes, "has placed the Vaudois in an awkward dilemma. Anxious to testify their loyalty to their sovereign, they are desirous of sending a deputation, consisting of the pastors and others, to receive him at the frontier; but considering the special object of his journey, and the retinue of priests which will follow in his train, they are much in doubt whether such a display might not give offence and bring down some fresh trouble upon them. On the other hand, if they omit all demonstration of the kind, they have reason to fear that it will be construed by their enemies into a proof of their disloyalty. The case is the more perplexing, as this is the first time his Majesty has ever visited the valleys." It appeared that the fear then entertained was not altogether unfounded. No sooner was the date of the king's visit fixed, than swarms of priests repaired to La Tour, and, to secure the sovereign's safety in that Protestant quarter, a large band of soldiers was sent, who were billeted on the inhabitants of the town. Now, as of the 2200 inhabitants the greater part are Protestants, much aversion to receiving these unwelcome guests was shown by the heads of families. This was reported

to the king. "I will have no soldiers," said the prince; "my *bons Vaudois* won't do me any harm." The soldiers were sent off; and called up, as it were, by a magic rod, the Waldenses, armed with long guns, and dressed in their native costume, enthusiastically poured forth from all quarters and corners of the valleys, formed a *garde d'honneur* around his Majesty, and conducted him triumphantly through the village. The king was so pleased with this demonstration, that he presented the town with a handsome drinking-fountain, the inscription on which relates that it was erected as a token of his Majesty's gratitude for the cordial reception he met with on his visit to this place. The fountain stands close to the Catholic church, as if destined to prevent that magnificent building from claiming all the honour of the King's sympathy for itself. As to the convent, which is connected with that church, it is of little importance. It is only inhabited by a few priests, who exercise no influence upon the place.

The chief hotel of the town, the "Bear," (*l'Ours*) situated at the market-place, is a convenient inn, though it everywhere bears the marks of its having been transformed from a manufactory into a tavern. Still the beds are good and clean, and the prices very moderate. The proprietor, who is a Protestant, at once showed me the way to the house of his minister, the Rev. B. Malan, who is the pastor of this parish. I found it standing at the very end of the town, close to the handsome Vaudois church, with which it forms a right angle. Thus the two extremes of the town are each adorned with a place of public worship; but the Catholic church doubtless occupies the better site of the two, as it commands the entrance of the town, while the Vaudois church is pushed back as far as possible. Such and similar privileges granted to the Roman Catholics in former times are everywhere to be observed in the valleys. The constitution, however, now puts a stop to such arrangement. Some twenty-five years ago, General Beckwith's hat was rudely knocked off because he kept it on while a procession was passing by. Summoned before the magistrate, he was accused of having refused due respect to the religion of the country. He appeared at the bar, hat in hand. "Do you not know," said the judge, "that it is your duty to take off your hat to the religious processions of this country?" "For the processions?" replied the general, putting on his hat, and pressing it as fast as he could on his head, "*non, Monsieur le Préfet, jamais mon chapeau, jamais! jamais!*"

It was only with great difficulty that the English Ambassador at Turin could extricate him from the hands of his prosecutors. Such was the state of things a quarter of a century ago. The same event occurred two months since. An Englishman's hat was knocked off at La Tour. Instead of being brought up for trial, he tendered a charge against the offender. The magistrate ordered the guilty party to apologise; but the Englishman, not satisfied with this sentence, has brought the matter

before a higher court, and it is expected that the defendant will be punished with the alternative of a fine or imprisonment. It is gratifying to observe the justice with which at present the law is maintained, no matter whether Protestants or Catholics are concerned. During my stay at La Tour, Mr. E. Malan, secretary of the Vandois Table (La Table is the name of the executive committee of the Vaudois Synod), received a kind letter from the director of police, requesting his mediation in order to bring the Protestant funerals into concert with the law of the country. From time immemorial the Protestants have carried their dead to the grave in coffins with the upper part open, so as to leave the face of the corpse visible. This custom originated in a superstition of the Catholics, who gave credit to the reports spread by the priests, that every Protestant, because a heretic, turned black immediately after his death. To give the lie to this rumour, the Vaudois always buried their dead with uncovered faces, to the great horror of the Catholics, who show an insurmountable fear for corpses, so much so that when a person dies, the whole family leave the house, flying away as if the dead body were at their heels. Now, the constitutional law which has been recently issued regarding funerals, requires closed coffins. The police might consequently have compelled the Vaudois to do away with their old and rather forbidding custom; but, instead of using his authority, the director showed his wisdom and kind feeling towards the Protestant part of the population by trusting to the spiritual mediation of one of their influential clergymen for the management of an affair which he might have settled by the strong arm of the law quite as well.

Mr. B. Malan, the minister of the town, received me with that simple cordial kindness which generally characterises the good people of these valleys. He is about fifty years of age; his open brownish face, dark eyes, and ebony-black hair, betray his thoroughly Italian extraction; his fluent, correct French speech and easy manners announce a man of good breeding and taste. His new manse is an elegantly built square house, whose snow-white walls beautifully contrast with the verdure of the garden by which it is surrounded. Nor is the new church less elegant, in the shade of which it stands. This building, though less costly than the church of Turin, has the same defect which I observed there, and afterwards in all the new churches of the Vaudois. The Roman Catholic style of architecture is too much imitated; there is too much echo, and the place does better for a full choir of many voices than for the single voice of a preacher. In this respect the old church, which stands a quarter of a mile outside the town, and is still in use for public worship, better answers its purpose. Mr. Malan preaches every Sunday in both churches, and conducts two meetings besides, so that he is four times engaged every Lord's-day in preaching. As a pastor he has plenty to do. Of the 2200

inhabitants of La Tour and its environs, about 1200 are Protestants, and consequently his parishioners. They partially live in the town, and partially are scattered over the neighbouring hills. I had the privilege of accompanying him on a walk through his parish. While slowly ascending the vine-clad mountains, from which every now and then the most charming views were obtained down into the valley, we were from time to time stopped by a member of his flock, returning home from his or her day's labour in the fields. It was touching to see how their faces cheered up at the sight of their pastor. The few questions which I put to them about their hope in Christ were answered with replies as satisfactory as they were simple. They seemed to me to be a thoughtful people, who, by a large amount of common sense, made up for what they lacked in learning, in consequence of deficient school training. In their Bible they appeared to be much at home, and, though I had no opportunity of examining the extent of their theological knowledge, yet it was clear that they knew quite enough to be able to give a fair reply to the question, "What think ye of Christ?" This was especially evident from a conversation with Mr. and Mrs. Arnaud, to whom we paid a visit at their farm on the Mont Vaudalin. It was a striking sight to see this venerable couple, of more than seventy, sitting on the bench before their house and looking upon the setting sun, an image of their own lives hastening to its close. Mr. Arnaud is a descendant of the celebrated Henri Arnaud, whose name still lives in grateful recollection on the lips of old and young. When Mr. Arnaud took me into his parlour and showed me the Silver Cup which his pious and heroic ancestor used to carry about during his wanderings, in order to be able to administer the Lord's Supper to his fellow-fugitives, I could not help looking with a feeling of deep reverence at the old man, whose face brightened up with enthusiasm while remembering some of the most striking points in the life of that Christian preacher and hero. Indeed, I was standing by the side of the great-grandchild of that man, who might be called the Joshua of the Vaudois. It was Henri Arnaud who, in 1689, reunited the poor fugitives, who, by the Duke of Savoy, at the instigation of Louis XIV. of France, were driven from the valleys, after having seen thousands of their fellow-countrymen, their wives, children, and relations, killed by the sword, the rope, or the stake. Switzerland allowed them a rest for the sole of their foot, but the poor exiles could find no repose for their heart. Every morning the rising sun would find them on high points of the Alps, looking towards the south, where their beloved valleys lay; every evening the setting sun would find them there again, their hands stretched out towards La Tour, Angrogne, and Pramol. Their sighs and tears went up to God, who hears the cries of the oppressed. He sent them a guide and deliverer in Henri Arnaud, who was as valiant as a soldier as he was able as a

preacher. William III. of England, under whose banners he had learnt the art of war, provided him with abundant means for carrying on the noble and intrepid plan which had taken possession of his mind. He reunited nine hundred men of his beloved flock at the shore of the Lake of Geneva, provided them with arms, ammunition, and victuals, knelt down with them on the beach, and, after a fervent prayer, started off in boats. Sword in hand, they marched day and night over insurmountable crags, along steep precipices—attacked now by French, now by Piedmontese troops, whom they repulsed with irresistible force—till after a journey of eleven days, with the loss of two hundred of their comrades, they reached their homes on the 27th of August. After this, Arnaud continued to be their captain as well as their minister, protecting them against their earthly enemies by his strong arm, and against their spiritual foes by the power of his word. And the cup which I now held in my hand was the very goblet from which he used to drink with them in remembrance of the love of Christ. When hunted from place to place he assembled them at some hidden spot in the abysses of the valleys, to strengthen their hearts in their belief in God their Saviour.

"Ay, sir!" said the old man to me, pointing at the portrait of his ancestor, while a tear glistened in his eyes, "that was a good shepherd. He hesitated not to give his life for the sheep."

"The great pattern which he so faithfully copied," I answered, "must, through a sincere, vivid faith, have lived in that man's heart."

"But for that," the old woman observed, "he could not possibly have so patiently gone through all the sufferings and tribulations he endured. We have experienced ourselves that nothing but the cordial belief in the love of an Almighty Redeemer can keep us standing under the heavy strokes of this life's many troubles."

She thereupon, in the simple but touching language of a loving mother, told me about her children, whom she had carried to the grave. "We once had a numerous and happy family," thus she closed; "and now, at the evening of our life, we find our house empty, and ourselves left alone at the brink of the grave. But still," she added, with enthusiasm, "we look forward in joyful expectation. We know that our Saviour will bring again all who fall asleep in Him."

I took a cordial leave of the venerable couple.

"If such are the members of your flock," I said to Mr. Malan, "you must be a very happy pastor."

"I wish I could say that all my people were of the same spirit," he answered; "but still I might introduce you into many a family, where you would witness the effect of the same principles on the hearts of its members."

Mr. Arnaud appeared to be a well-to-do farmer. There are not many of that class among the Waldenses. With the exception of a few families at St. John, who live in affluent circumstances, the whole popu-

lation of 32,000 souls which people the valleys, belongs to the peasantry and the working class. Of these, about 10,000 are Romanists, who are the poorest of all. The Protestants are the owners of the landed property, and there is scarcely a Protestant family in the valleys which is not possessed of some acres of ground. This prevents them from being reduced to pauperism; but the profit of their land seldom amounts to so much as to put them in a position of affluence. The chief sources of their sustenance are the vine and the silkworm, but during the last five years disease has done much damage to both, so that the present condition of the population is anything but prosperous. The soil at the bottom of the mountains is very fertile, but higher up the hills it requires an excessive amount of labour to be made productive. I was amazed to witness the patience and perseverance with which those good people try to gain their daily bread from the sterile and stony fields, that are spread over the high and steep slopes of their craggy homes. I saw them, men, women, and children, carrying the dung on their backs a thousand feet up to the land which they were engaged in tilling. In fact, they are compelled to carry everything up and down, as it is impossible to reach the fields which they cultivate with carts, or even with wheelbarrows. It stands to reason that at the close of the year, but little is left beyond what they need for their own consumption. A Vaudois gentleman of the neighbourhood, who appeared to be well acquainted with the social condition of the people, expressed to me his opinion, that all the cash that annually circulated in the valleys, did not amount to 100,000 francs (4000*l.*) Whether this calculation be or be not correct, this much is certain that even a superficial glance at the condition of those people makes it quite comprehensible that they cannot afford to pay even one-tenth of the annual amount required for the support of their churches, and that, without the liberal assistance of foreign Christians, they would, humanly speaking, be compelled to stop public worship in their valleys. The ministers of the fifteen parishes of which their Church consists, have each a salary of 1500 francs (60*l.*). This alone requires an annual outlay of 22,500 francs (900*l.*). To this, on an average, each parish contributes 150 francs (6*l.*), which amounts exactly to one-tenth, viz., 2250 francs (90*l.*). The rest comes from Holland and England, from funds which, two centuries ago, were collected in those countries for the benefit of the Waldensian Churches.

It was a gracious and providential leading of the Lord, when, some forty years ago he induced Colonel, afterwards General, Beekwith to visit those districts. This gallant English officer, who lost a leg at the battle of Waterloo, upon becoming acquainted with the inhabitants of these remote valleys, resolved to take up his abode among them, and to benefit them by his talents, as well as with his means. Regretting the sad state of

ignorance and superstition that prevailed throughout the whole of Italy, he was surprised to find a whole Protestant tribe of not less than 20,000 people, as it were, shut up in a corner of that great peninsula, uninfected with the errors of Rome, and faithfully adhering to the belief of their fathers, which no persecution, however cruel and pertinacious, had been able to exterminate. The idea struck his mind that doubtless Providence had preserved this remarkable people for some great object. The Waldensian Church, in his opinion, was the Christian Church of Italy, kept inviolate from the times of the Apostles down to the present days. From them the regenerating and reforming agency of the Spirit of God ought to proceed to pour fresh life into the veins of Italy. But looking at the Waldenses, as they presented themselves to him, he found that they lacked next to everything required for the accomplishing of that grand object. He saw a poor, ignorant, oppressed, and helpless people, who had scarcely power enough to maintain the service of God among themselves, who were in urgent need of training, both religious and secular. How could they ever become the teachers of the Italian people, who, except in the knowledge of the one thing needful, excelled them in every other respect. The sensible and noble-minded General perceived that before anything could be done for the good of Italy, everything must be done first for the good of the Waldenses. To raise them to a higher stage of religious and social development, to elevate their churches and schools from the state of depression into which they had sunk, was the first work required, and this magnanimous friend resolved to address himself to this task with all the energy of spirit, the power of intellect, and the amount of means and influence, which God, whom he cordially served, had so highly gifted him with.

In those days there lived another servant of God in England, whose heart beat not less fervently for the spreading of the Gospel than that of his friend, General Beckwith. It was the Rev. Dr. Gilly, then Prebendary of Durham. Some wealthy Christian in England, one day, put 5000*l.* at his disposal, to be spent for the cause of God. No sooner was General Beckwith informed of this munificent donation, than he requested his friend to favour the Waldenses with the benefit of it. The kind-hearted clergyman paid a visit to the valleys, and, to his satisfaction, found that this was the spot where the large sum which was trusted to his administration, could be best put to usury for the cause of his Master. The attention of the two friends was, in the first place, directed to the urgent want of a good establishment for the training of young men as ministers, teachers, and leaders of the people.

There was a Latin school at La Tour, under the superintendence of only one teacher, whose salary was 35*l.*, from a fund in Holland. Great credit as this school did to its able and zealous master, Mr. Monastier, it was necessarily defective. It was

resolved to found a college at which young students could be prepared for the university. A beautiful site at La Tour, at a short distance from the river Pelice, in the midst of a charming landscape, was chosen, and soon the simple but spacious building rose in the shade of Mont Envers. Mr. Gilly provided it with sufficient means for the support of the professors, and with bursaries for ten students. Nor did he return home to forget his Italian friends. He wrote several works about them, which excited the deepest interest in England, and many a gift which henceforth was sent to the valleys, was the effect of his indefatigable efforts to promote the welfare of its Protestant inhabitants.

Meanwhile, General Beckwith did not cease his operations with the founding of the college. He had opened the way for raising the standard of education of the male population. His attention was now given to that of the females. "No people will ever be great," he used to say, "which has not intelligent women." With the aid of some influential friends in England, he founded a boarding-school at La Tour for the training of the daughters of ministers. Then he took up the common schools. The school training in the valleys was very low. There were commune schools in every parish, but they were in the hands of the Catholic priests, and no Protestant child could frequent them. Thus nearly the whole Protestant youth was, and had been for years, destitute of regular teaching. The General went over the fifteen parishes, walking with his wooden leg over mountains and valleys, addressed the people, visited them in their houses and huts, and left no stone unturned, till they promised to do their utmost for the foundation of parish schools. To encourage them he offered to pay a certain portion of the amount required for the erection of every school, if they bound themselves to pay the rest. His efforts were crowned with the most gratifying success. Soon every parish had two schools, one for boys, and one for girls. Nor was this all. As the people, especially in the high mountain parishes, were scattered over a large area, where in winter the roads were either inaccessible, or could not be passed without danger, the parish schools were, at that season of the year, of no use to the children that lived at remote distances. Impelled and encouraged by their excellent friend, the parishioners founded in each parish several winter schools (*écoles de quartier*) at remote spots, where, during three months, instruction is given. All these buildings, the total number of which is calculated at 190, of which 130 are *écoles de quartier*, are maintained by the people themselves, who also pay the salaries of the teachers. The whole annual expenditure for the school education amounts to about 30,000 francs (1200*l.*). Taking into account the straitened circumstances of the people, and the low state of their social training, we may be truly astonished how one man could bring about such a wonderful reformation of a whole people in such a short space of time.

Still the noble General did not stop even here. He perceived that but little is gained by building schools and raising sums for salaries, if the teachers are unfit for their work. The college at La Tour was not yet opened, and there was no normal school for Protestant schoolmasters in the valleys. But there was an excellent one in Switzerland under the superintendence of the well-known Mr. Gauthay. At his own expense, Mr. Beckwith sent a number of young Waldensian teachers to that school. Meanwhile the college at La Tour was ready and its professors were appointed. They were all of them natives of the valleys: some of them had received their training at the College of Geneva, or at the University of Berlin, and all were fully able to teach the branches of science they were appointed to. But they all spoke French, none of them knew Italian. This was a defect, in the opinion of the General. He never abandoned his hope of making the Vaudois Church the reformer of Italy through the Word of God. How could she ever become such, if her preachers and evangelists could not preach the Gospel in the language of the Italians? In 1836 the General sent one of the professors of the College to Florence. After a year's study this able scholar returned a perfect master of the beautiful Italian tongue. The happy effect of his knowledge soon became evident at the College. Thus encouraged the General some years later again assisted four professors to visit Florence for the same purpose. Nearly fifteen years have elapsed since these came back. At present the Vaudois ministers, the professors, and pupils at the College, even the teachers and children at the schools of La Tour, speak Italian as fluently as their native tongue.

The introduction of the Constitution broke the barrier which for centuries had made Italy inaccessible to the Waldensian preachers. Napoleon III. delivered Lombardy from the thralldom of Austria. The whole of Italy now lay open for the Gospel. The Vaudois Church obtained recognition from the Government as a moral body (*Corps morale*), in the State. It is true the statute still verbally declares that "the Catholic, Apostolic, and Roman religion is the only religion of the State," and that "the other denominations are only tolerated according to the laws," but this distinction between State-religion and tolerated religion is not observed in the practice of the Government. The Vaudois Church enjoys the same rights and liberties as the Stato Church, or as if it were placed on a level with it. Mr. Beckwith now saw that there was a fair chance for the Vaudois Church to compete with the Catholic, provided it possessed the characteristics of a constituted body, and in the style of its churches as well as in the order of its organisation could stand a comparison with its powerful rival. Consequently he contributed liberally towards the building of the magnificent church at Turin. That of La Tour was all but entirely built at his own expense, and close to it he had built a row of houses as dwellings, free of rent, for the professors of the College.

Some fifteen years ago he tried to prevail upon the Vaudois Synod to change its Presbyterian form into a sort of Episcopal, by appointing its moderator for life. The body of the Vaudois ministers took his proposal into serious and prayerful consideration; but however desirous of giving their benefactor a proof of their cordial affection and confidence, they unanimously declared that their conscience did not admit of such a modification of their Church government. The General then left the valleys and stayed away for two years. His departure was generally ascribed to his feeling of dissatisfaction, and I found that this explanation of his two years' absence is still held good by many.* An intimate friend of the General, however, who shared his full confidence, assured me that his departure at that time had nothing to do with his disappointment regarding the case of the moderator. The General even repeatedly declared that he was perfectly content with the decision of the Synod, as he gladly believed that the ministers knew better than himself what was conducive towards the true welfare of their Church. As to the General's departure, his friend told me that it was brought about by circumstances, which he was not permitted to make known. At any rate, that this little controversy left no bad feeling in his heart, the General soon evinced by his return to the valleys. He even united himself with his beloved Waldenses through the ties of marriage as, at the age of sixty, he raised a daughter of a respectable Vaudois farmer to the rank of his wife.

I was not permitted to enjoy his acquaintance. Twelve months ago his Master took him to his heavenly home at the age of seventy-five. But I was privileged to visit his amiable widow, who, some months after her lamented husband's death, gave birth to her only child, a daughter. No wonder that this child is the pet of the whole Vaudois population, and that her father's portrait adorns the parlour of every Vaudois family. Sums also are being raised for the erection of a monument in his honour.

The College at La Tour is a good, spacious, two-storeyed building, well fitted for its purpose. The seven class-rooms are lofty and well provided with light and means of ventilation. A spacious play-yard for the boys is behind the house; a broad staircase leads up to the second storey. Besides the class-rooms, there are in the building, a library consisting of two spacious rooms, a little museum of antiquities and of geological and zoological objects, and a small laboratory for physical experiments. The library is chiefly supplied with books from England. In my calculation it numbered between three and four thousand volumes, among which I noticed scarcely any of recent publication. In many branches of science it is defective. Still there are some very valuable works, as Walton's

* It is publicly confirmed by the author of an article on the Waldenses, in the German journal *Protestantische Monatsblätter*, 1861, p. 69.

"Polyglott," with the accompanying "Heptaglottic Lexicon of Cassel," a collection of the "Concils," and the "Delphin and Variorum Classics," a gift of Mr. Dulton, whose portrait, together with those of Beckwith and Dr. Gilly, in oil-painting, adorns the walls of the apartment. In the adjacent room is the *librairie pastorale*, which is much smaller, and is open to the ministers as a sort of reading and writing-room. The Physical Laboratory is still in embryo, and so is the Museum of Antiquities and Zoology. Among the few objects which it contains, I noticed several gun-balls found in the mountains, and an iron fork, which the Irish soldiers used as a weapon in the days when they served the Pope in persecuting the Vaudois. There is also a silver spoon of Vittore Emmanuele I., which he left with the Vandois family at whose house he took refuge when flying from his enemies. As a token of his gratitude he granted this family the right of burying its dead in its own garden, a privilege, if it may be called such, which it enjoys at the present time.

The College numbers eighty-five pupils, twenty of whom form *l'école normale* for the instruction of schoolmasters (*régents d'école*). The pupils are separated into two divisions. The first division contains the younger part, who are admitted at the age of nine or ten. They are divided into four classes, through which they pass within the space of four years. They obtain their instruction from three professors, who teach them the contents of the Bible, Italian, French, Latin, Greek, History, Geography, Arithmetic, Writing and Drawing. Having passed through this curriculum, they have to spend another four years in the second division, which is superintended by four professors. Here the higher classics, with rhetoric and philosophy, are taught.

As far as I could judge from what I witnessed of the teaching at the various classes, it appeared to me that there was everything to make the instruction agreeable and solid. I was struck with the kind, cordial spirit that appeared to prevail between the teachers and their pupils—one of the first requisites, in my opinion, to make instruction take effect with young people. Nor is this privilege bought at the expense of order and subordination. Before entering a class-room I could not discover that it contained more than one person, the teacher, who was addressing his class; on opening the door, however, I found that the benches were occupied by some fifteen to twenty boys. According to the law of the country the College is under the supervision of the Government. The Government Inspector, however, only visits it once or twice a year. More accurate and regular is the inspection of the establishment by Mr. Meille, the evangelist of Turin, who, on the authority of the Table, visits the classes every month. I happened to be present at his visitation. He had to give them welcome intelligence, to which he added serious advice. An English lady recently had given the College a handsome donation of 2000*l*.

through the medium of the Rev. Mr. Burgess, and the Hon. Arthur Kinnaird, M.P. A resolution was passed to double the ten bursaries (each of 100 francs) of Dr. Gilly. But, at the same time, it was resolved to make the examination more severe. Some abuses had crept in of late. The examiners, after putting the questions often, from a feeling of sympathy with the perplexity of those examined, gave the answers to boot; consequently all the questions used to be reported as being answered correctly. No wonder, indeed. Mr. Meille told the young men that henceforth the strictest rules would be applied.

"In our body," he said, "we want men who can tell their own story, not such as can repeat only what others have said before."

The pupils do not live at the College; they board with La Tour families. Instruction is gratuitous, only a trifle being paid annually for cleaning, fire, &c. On leaving the College the young men are at liberty to choose whatever branch of science they have inclination for. Some go to Pavia to study the law or medicine. Most of them, however, take to theology. Formerly this branch of science also was taught at the College, but since the foundation of the Vaudois Theological College at Florence, the teaching of Divinity has been transplanted to that Institution. But attendance at the Florence College is not obligatory upon those who want to become Vandois ministers. At present, eight young Waldenses study theology at Florence, two at Geneva, and one at Lausanne. To be admitted to the ministry, they will have to pass an examination before the Synod, which inquires simply into the amount of knowledge, not into the ways and means of its acquisition.

The seven professors have each a salary of 1500 francs (60*l*.), and free house rent. This is the common salary of the ministers in the valleys, certainly not too much at the present time, as the price of provisions has more than doubled during the last twenty years. The college stands under the administration of the Table, which spends annually about 16,700 francs (668*l*.), for its support. Of this sum 2500 francs (100*l*.), go to the support of the professor and teacher of the auxiliary college, (*école succursale*), at Pomaret, which is founded for the benefit of pupils who live in the northern and more remote valleys. Forty pupils are taught there the same branches of science which are taught at the first division of the College of La Tour.

The Table also has control of the boarding-school for girls, founded by General Beckwith. It is at the same time a day-school for La Tour girls, who pay sixty francs (2*l*. 7*s*.). I found there about fifty girls, from twelve to seventeen, whose cheerful and happy looks evinced the pleasure with which they attend this place of instruction. Most of them looked very intelligent and spirited. The teaching appeared to me not to be inferior to that of any other good ladies' school on the Continent. The singing was very good, and the few questions which

were put about history and geography were correctly answered. In consequence of the departure of the first teacher, the school was conducted by the second, who displayed an extraordinary talent for teaching both in Italian and French. All went on so easily and cheerfully that it seemed as if this was a place for recreation rather than for labour.

The number of popular schools at La Tour is five, which are open all the year round. Besides, there are six *écoles de quartier*, which are open only during the winter months. A hundred and fifty children frequent these schools in summer; two hundred more in winter. The buildings are very good, but the teaching appeared to me to be inferior to that of the popular schools in Germany and Switzerland. Nor is this to be wondered at, when the greater part of the children are taught only during four or five months of the year.

To protect the Protestants against the spirit of proselytism of the Catholic *Sœurs de Charité*, two hospitals are established in the valleys, one at La Tour and one at Pomaret. The money for the erection of these useful establishments was raised in various Protestant countries. The late king of Prussia and the Emperor of Russia contributed largely to that object. A committee of five members, chosen by the Synod, governs these institutions. That of La Tour is situated at one of the most charming spots of the town. When sitting on the balcony and looking at the scenery around, I

thought one *must* at once recover, however invalided, by the mere aspect of this indescribably beautiful landscape. Two deaconesses, who by their kind and simple look command your confidence, tend the invalids, for sixteen of whom there is accommodation. In 1862 the number of patients amounted to 129. A physician of the town superintends their medical treatment; their spiritual wants are faithfully supplied by Mr. Malan and his friends.

On the way to the valley of Angrogne, not far from La Tour, lies the Orphan House for poor girls, which is also under the administration of the Table. It is a modern building, capable of accommodating forty-five girls. At present there are forty. On entering the hall you find a large parlour to the left, which serves as school-room and dining-room; to the right is the work-room, where the girls are taught every kind of handiwork, and where a shop is kept for the sale of work. The girls are trained for domestic service, and I was pleased to learn that there was a constant demand for them even in Catholic families.

I visited many Christian friends at La Tour, and starting from the town, made a few excursions into the valleys. The interesting information about the Waldenses and their present condition, which on those occasions I was favoured with, I hope to communicate next month.

RECENT EVENTS IN SPAIN.

THE solemn step taken by the Evangelical Alliance in favour of our brethren in Spain has not been without results. The presence in Madrid of eminent men belonging to every section of European Protestantism, the organs, righteously roused, of the universal conscience, must have had great weight in the decisions of the Spanish Government. It has yielded, though with rather a bad grace, if we may believe the following article of the *Correspondencia*, more or less the avowed organ of the Court: "The Queen has deigned to commute the sentence to the galleys pronounced upon the men convicted of Protestantism by the tribunal of Grenada, changing their penalty into banishment of an equal duration, and afterwards subjecting them to the inspection of the police. We suppose that in granting this commutation, Her Majesty has not merely consulted the dictates of her own heart, always inclined to clemency, but also her desire that these miserable men who have thus gone astray may not infect, by their presence and their exhortations, the other criminals in the galleys where they would have worked out their sentence." Such were the words,—intended to be opprobrious, but which are only an homage rendered to the constancy and fidelity of the prisoners of Grenada and Malaga,—which informed members of the large

deputation, met together for prayer on the evening of the 20th of May, that their brethren had been delivered. They fell upon their knees to thank God for this unhopèd-for result. Matamoros, informed by them of the decision in his favour, immediately replied by this laconic message, "And those at Malaga?" He was soon reassured concerning those from whom, by a generous scruple, he would never have separated his fate, and who assuredly were entitled to share his exile. This was not the free and simple pardon so nobly solicited by a member of the Royal Family at Madrid. It was not the magnanimous and generous response which Europe had expected from the Queen of Spain. It was nevertheless a mitigation of the penalty,—in some measure an answer to the prayers which thousands of Christians had offered to the Almighty. It was proper to thank the Queen, but at the same time to allow it to be clearly understood that opinion was only half satisfied, and while giving utterance to our gratitude to join therewith an expression of regret and of longing for the advancement of toleration in Spain. These two sentiments are found united with rare felicity in the letter of the deputation to Queen Isabella:—"We could have wished that your Majesty would not only have broken

the chains of the captives, but that you would have freed them from every penalty incurred for their fidelity to convictions on points the most sacred—the relations which exist between their souls and God. We trust that, at no very distant period, your Majesty will deign to complete your work of mercy by allowing these exiles to return to their country without any dishonouring loss of their rights of citizenship, assured that such an act would bring honour to Spain in the eyes of all Europe, and would add a brilliant gem to the crown of its sovereign." By holding this language, the deputation has nobly crowned its mission to Madrid. Will the desire thus expressed be heard? We cannot but doubt it when we consider with what rigour the exiles were conducted to the frontier, like malefactors, and with what redoubled abuse the commutation of their penalty was followed. Among the Ultramontane newspapers, the *Pensamiento* has distinguished itself by a volley of calumnies and outrage, which have found a shameful echo in Paris. The director of the *Clamor Publico*, M. Corradi, who is always found in the breach whenever there is a noble cause to defend, with his usual eloquence has pleaded that of the oppressed. He has not feared to stigmatise, in the name of the Gospel, the conduct of the editors of the *Pensamiento*:—"If they were animated by a spirit truly religious, they would not impute to Don Manuel Matamoros and his companions in misfortune actions which are false, completely false, in order to aggravate their misfortune. They would remember the ninth commandment,—‘Thou shalt not bear false witness against thy neighbour,’—and the divine sentence, written in blood at Golgotha,—‘Blessed are the merciful, for they shall obtain mercy.’ Truth, toleration, charity, are catholic virtues, and whoever under the mask of false zeal fulminates anathemas against innocent men, bowed down under the weight of a severe penalty, incur the reproach of fanaticism or hypocrisy, equally condemned by the Gospel." A Paris newspaper, the *Constitutionnel*, has ventured to reproduce and to aggravate these accusations, which are entirely without foundation. It is the well-known system of the followers of a certain school,—“Calumniate! calumniate! some portion is sure to stick!" Notwithstanding the reserve concerning the affairs of Spain imposed upon me by a sense of what is due to the powers that be, I thought it right to address the following letter to the editor of the *Constitutionnel*:—

"Sir,—I have read in your number of the 20th of June the strange article on the Spanish Protestants. You are certainly at perfect liberty to exalt the toleration of a government which proscribes the profession of all belief contrary to the Roman Catholic faith which in the middle of the nineteenth century flings books into the flames, and sends all who dissent to the galleys.

"At any rate, could you not glorify such a state of things without insulting those who suffer—without adding, in the case of Matamoros and

Alhama, the weight of calumny to that of exile? Charged to solicit their pardon at Madrid, having been present at the last pleadings of the trial at Grenada, it is my right and my duty in the strongest manner to give a contradiction to your imputations.

"Matamoros is well known. His letters have been read through the whole world, and have excited the sympathies of all who honour abnegation and sacrifice. Alhama is a sincere Christian, a peaceful citizen, whose life offers an example of all the domestic virtues, whose only crime, as the sentence delivered against him testifies, is having lent his house for meetings for a form of worship forbidden in Spain, and having taken a part in them. And it is such a man whom you represent as having undergone a sentence for murder, as justly dishonoured by the laws of his country! Ah! sir, did you not hesitate to reproduce without any proof, on the credit of the *Monde*, so grave an accusation! I have visited Matamoros, Alhama, Triego, in their dungeon at Grenada. More just than you, the inmates of this sad abode, thieves, criminals, uncovered themselves respectfully before them. They did homage to virtue!

"I have the honour to be, &c., &c.,

"JULES BONNET.

"Paris, 22 June, 1863."

The French press has been almost unanimous in reproducing this letter, and in justifying those who, though in exile, wish to preserve their good name. The number of those banished for the cause of the Gospel is seventeen; six, confined during three years in the dungeons of Grenada and Malaga; eleven, condemned for contumacy. In the list of the accused one reads, not without surprise, the name of a pious young girl, Mademoiselle Marin. They cannot fail to meet everywhere with sympathy and welcome. Matamoros was seized with a serious illness immediately after his arrival at Gibraltar, caused by the rigours of his prolonged captivity. His health requires great care. May he be preserved for the work of evangelisation, at present interrupted in his own country, and see a better day arise for Spain. Judging from appearances, this time is still far distant; and Spain, so proud of its material progress, has hardly taken the first step in moral civilisation, in the respect due to the rights of conscience. By a singular phenomenon, which history has more than once exhibited, Spain is sceptic and intolerant, and the spirit of persecution survives the faith which might have served it for an excuse. It would be unjust, however, not to acknowledge the symptoms of a happy change in public opinion, and intolerance is never, perhaps, so near its overthrow as when it enters boldly into the struggle with the spirit of the age, and provokes universal reprobation. On this point, contemporary events afford an encouragement and a lesson. It was at the time when persecution was rife in Italy, when the Madii languished in the dungeons of Volterra, when the Count Guicardini and Pasteur Geymonat were ignominiously driven

from Florence, that the reaction in a contrary sense began, and that events took a shape which, in the mysterious ways of Providence, led to the liberation of the Italian peninsula, now everywhere open (Rome excepted!) to the free preaching of the Gospel. Spain will have its turn; and the testimony borne by the captives of Grenada and Malaga—this courageous confession of the Gospel by a small band of obscure men, who, like St. Paul, have made their bonds honourable throughout the world—will not be lost for the future. Thanks to the great publicity given to this affair, and the fact that all Europe has rung with the trial at Grenada, the names of Matamoros and his companions in captivity are known throughout Spain. From Cadiz to Barcelona, from Sierra Nevada to the Asturias, there is not a hamlet or a village which has not heard of the Protestants of Andalusia, whose constancy has touched many hearts, and doubtless excited many secret sympathies. This is a precious germ, which, sooner or later, will bear fruit. What nation more than Spain has need to gather wisdom from the lessons of the past, and frankly to put away the spirit of Torquemada and of Philip II.? “Intolerance,” says one of its most generous publicists, M. Corradi, “has been the source of all our misfortunes. It is to this that we may attribute our decline and our isolation. Under the influence of this fatal spirit we have lost the greater part of the domains we possessed in former times, and seen depopulation ruin our provinces. The pretension of converting heretics by force, goaded on by the most

cruel superstition, has led us to drive from the peninsula—first, the Jews, the depositaries of commerce and manufactures; then the Moors, whose exile was an irreparable loss to agriculture and public prosperity. The same measures, applied to Flanders and the Low Countries, to compel loyal and industrious subjects to abjure their faith, have made us lose the United Provinces, drowned in torrents of blood, lighted up by the lurid torches of the Inquisition. The blindness and rage with which an oppressive power, founded on theocratical despotism, has thrown into dungeons or burnt at the stake thousands of victims crowned with the martyr's glory, have been the cause why Europe has broken off all relation with us, so that we have been hermetically closed up in our own homes, like those tribes of theocratic Egypt, who sacrificed to their gods all strangers thrown upon their inhospitable coasts, so that it may be said of us with derision,—Africa begins at the Pyrenees!” Such is still in our days the impression of the traveller crossing the Peninsula from Bayonne to Madrid, contemplating from the top of the Escorial the desert which surrounds it, a faithful emblem of Spain, such as centuries of intolerance have made it. May the lessons of history, repeated by eloquent tongues, and attested by the country itself, bear fruit again, and hasten the day when, thanks to the infusion of a new spirit, borne upon the wings of steam, we may be able to say: There are no more Pyrenees!

JULES BONNET.

Paris, July, 1863.

FROM THE UPPER DANUBE TO ODESSA.

BY A CHINESE MISSIONARY.

On the 30th of April my wife and I left our home and our children. The 3rd of May brought us to Ruzenmoos, not far from Linz, one of the twelve evangelical congregations forming the Superintendentency of Upper Austria, to which since then Salzburg has joined itself as the thirteenth. A missionary festival was going on at the time of our arrival, and the Protestant peasantry of the Salz-Kammergut kept streaming in; the church was crowded, and the attention of the hearers very refreshing to myself. Willingly would we have tarried awhile in this exquisite district, then decked in springtide radiance, but it was necessary to arrive at Vienna on the appointed day.

As soon as we got upon the steam-boat I met there R —, a former acquaintance, and a resident at Vienna, where he edits a religious Sunday journal. Not long ago he had been, he told me, sentenced to eight days' imprisonment on account of an article written by a worthy pastor near Barmen, which contained certain strictures upon the Catholic Church. Through the intervention of this friend, I obtained leave to hold a missionary meeting in

the Lutheran Church, which was tolerably well-filled; but the parties whom I visited, though very polite, apparently cared little for me or my mission. Christianity seemed to me at a very low ebb in this great city, and we were glad to leave it on the 9th of May. Pressburg and its golden-crowned church, where the coronation of the kings of Hungary used to take place, excited our interest. Beyond it too the river scenery improved, and we were much struck by the old Hungarian fortress Vissegrad, though little remains of its ancient splendour. The sun was setting when we arrived at Pesth, where we were cordially received by missionary brothers. Unfortunately, I found some rather unpleasant relations existing between our friends and the Scotch Presbyterians; but as I was determined not to be a loser thereby, I delivered two lectures, the one in the Scotch meeting-house, the other in a tolerably large assembly-room, prepared for me by a friend.

Pesth is beautifully situated, and we left it with regret on the 11th. It was a providential circumstance that we met on board the steamer, relations

of my wife, an Odessa merchant and his sister, and thus obtained much useful information respecting our onward route. Early on the following morning our boat lay off Semlin; and in the midst of a rush of Servians and Germans to take possession of the luggage I heard my own name spoken. The teacher of the Belgrade Evangelical congregation and one of its elders had come to meet us. In order to appreciate the value of this act of kindness on their part, it must be remembered that Semlin is the last Austrian station on the right-hand side of the Danube, and therefore that the military "cordon" which surrounds the Turkish frontier here begins. Although of course the regulations are no longer rigorous, as in times of war or pestilence, there are still numerous formalities to be gone through, and at seven all business comes to an end; so that the rest of the passengers had a good deal of trouble and delay before them, while I, through the kindness of the Prussian Consul at Belgrade, had a passport prepared at once and a boat ready to take me across the Save, which flows here into the Danube, from Semlin to Belgrade, which stands high and is exceedingly picturesque. We were at once reminded by the new colours that floated above us that we had arrived in one of the principalities protected by the European powers. The Servian flag has a white cross on a red field, and in the four corners a flint, or, as some explain it, a crescent. This is the old escutcheon of the Palcologi, introduced by marriage into Servia. I was a good deal struck with finding in the Belgrade Museum old Byzantine coins on which the crescent was stamped. According to this, it would appear, that the emblem of the Crescent is not of Turkish origin, but was found by the Turks in Byzantium and adopted by them. Our special reason for making a halt at Belgrade was that its evangelical congregation had, by missionary meetings and contributions, associated itself with the work of the Rheinish missions. I must give a short sketch of this congregation.

In 1830 the Prince Milosch, being appointed by a firman of the Sultan's to govern Servia, began at once to improve the material condition of the country. Protestant Germans, mechanics more especially, immigrated thither; but they were very seldom able to enjoy any religious privileges. At length, with the help of the Gustavus-Adolphus Society, a pastor was, in 1854, sent to Belgrade. A further step in advance was taken by the appointment of a brother from the Rauhe Haus as teacher. But the political storms that ensued checked the growth of the congregation, its pastor was recalled, and it would have declined altogether but for the faithful teacher forming a central point for the little flock, and keeping up social worship as much as possible. The Church authorities at Berlin, however, took the case of the Belgrade Christians into consideration, and in May, 1859, the present pastor was appointed and held his first service; but there was then no place specially set apart for Protestant worship. Prince

Milosch then gave an unused chapel, and undertook to repair it for the purpose; and, further, he volunteered to pay the pastor's salary, which was the more to be appreciated, as even the ministers of his own faith are not paid by the State. The present Prince Michael has further taken the congregation under his patronage, assuring its members that he rejoices that the Protestant Church should have become completely organised under his government, and declaring that he would protect it equally with his own. Consequently the Protestant pastor has now equal rights with the Servian clergy. A short time ago the street near the church was newly paved, and a part of the cost assigned to the Evangelical congregation as to other house proprietors. It prayed for exemption on account of its poverty, when some one suggested that the Servian churches did not pay for the pavement, and the Protestants found themselves able to demand relief from the charge, not as a favour, but a right! In the management of their school they are considered eminently successful, and many Servians of distinction send their children there. As yet they have no cemetery of their own, but of late it has been proposed to assign them one. The congregation numbers about 400, chiefly mechanics. Annual meetings for conference of all Protestant pastors in Turkish dominions are held at different towns—last year at Jassy, this year at Bucharest. There have been some disputes with the Greek Archbishop, and the circulation of Servian Bibles was at first much opposed; but the Government took the part of the pastor in every case, and at this present time the British and Foreign Bible Society has a dépôt at Belgrade.

It is very important to have this congregation settled here as an outpost, its church standing at a few paces from a mosque with its minaret, from which a year ago might be heard five times a day, "Allah is God, and Mohammed is his prophet." Since the bombardment of last year, however, the twelve mosques of Belgrade are all empty, no Turk being permitted to live in the town. But still above it stands the fortress, held by a Pacha and 4000 Turks, and so long as they may at pleasure bombard the town below, its beautiful situation on two navigable rivers can avail it nothing—its commerce will never flourish. What German house of trade would think of establishing itself where life and property were so insecure? There was fierce fighting close to our Protestant church one short year ago, and the parsonage still bears the trace of cannon-balls.

On the very day of my arrival I held a missionary meeting, and during my stay I gave two lectures besides, one of which was attended by several distinguished Servians. The Prince commanded me to attend him at his castle, at a little distance from the town. He spoke very good German, and made upon me the impression of a kind-hearted and sound-judging man. I showed him an extract from the Chinese New Testament, and explained the con-

struction of that singular language. On the day of my departure he sent me a contribution to our mission of 15 ducats and his own picture. While at Belgrade we were able to make a few excursions, the most interesting to me being that to the Servian monastery Barkowitza. Only two monks live there, and they attend to the spiritual wants of twenty-eight surrounding villages. We were received by them in the most cordial manner. Outwardly the Servian churches resemble the German, although their internal arrangements are like those of the Russian. The monasteries have done much in maintaining the spirit of national independence as well as of attachment to Christianity amongst the people.

On the 18th of May, after having paid a visit to

the Archbishop and met with a friendly reception, we left Belgrade, and spent the next night at Semlin, departing very early on the following morning. The scenery was very striking throughout the day. The mountains close in upon the Danube, which runs at the base of precipitous rocks. At Orsowa we reached the confines of Wallachia, and found ourselves in exclusively Mohammedan territory. There were the veiled women, the men smoking their long pipes and idly looking on at the coming and going of strangers. At Galatz we took a Russian steamer for the Black Sea, and on the 22nd of May cast anchor in the harbour of Odessa, where our friends gave us a hearty welcome.

PERSECUTION IN NESTORIA.

BY THE REV. DR. PERKINS.

A FEW weeks ago I addressed to you a statement giving some account of the civil oppressions suffered by the Nestorian Christians. Since that time our hopes have been moderately raised on this subject by the appointment of a new Mohammedan governor of the Christians of this part of Persia, to supersede Asker Ali Khan, who has, for eight years, rendered himself infamous in that capacity, by displaying the rarest qualities of iniquity and malevolence, even for a Persian. But our hopes were raised only to be worse than blasted. We are just informed, from a private source entirely reliable, that this new civil head comes to Oroomiah, armed with a *firman* from the Shah of Persia, whose object is far less to afford relief to the suffering Christians than to cripple our missionary work, and arrest the progress of light, truth, and general improvement among those Christians. And the most outrageous aspect in the case is, that this *firman* has obviously a *French* far more than a *Persian* origin.

Let me give your readers an extract or two from the letter of our faithful informant, namely:—"I have only time to say, that the new agent for the superintendence of the affairs of the Christians of Oroomiah, Salmas, and Khoy,—Hâjee Meerza Najeff Aly,—left this some days ago. I find that the French Lazarists have been busily engaged in trying to set the Government of Tehrân against your mission; and the instructions given to the above agent are, in a great measure, aimed at it. The Government states, that it recognises no other Christian sects in Persia than Armenians, Nestorians, and Catholics. Proselytizing from one sect to another is forbidden; and no new creed is to be introduced. That you, gentlemen, did not come to proselytize, preach, or exhort, but to educate the children of Armenians and Nestorians, and teach them sciences. If you proselytize, preach, or exhort, the agent is to put a stop to it, and report to Tehrân. That by *firman* the number of schools in

Oroomiah is not to exceed 30, and the pupils 150; no departure from this to be allowed, and the surplus schools to be suppressed. Pupils of these schools not allowed to go to other villages to instruct. No permission to open schools in Salmas, or the village of Khosrabad. Any one going to Khosrabad, on the part of the Americans, to preach, proselytize, or exhort, to be prevented. Printing of books not to be allowed without permission of the agent."

Such is the iniquitous programme. In regard to it I may remark, that we have no desire to proselytize, or form any new ecclesiastical organisation outside of the Nestorian Church. We have hitherto laboured within that Church, and hope still to do so. But to be thus peremptorily forbidden to preach the Gospel to the Nestorians, and exhort them to repentance toward God and faith in Christ as the way of salvation, after having done it in this country for thirty years, is giving up more than we are prepared to yield, either to Persians, or their French Jesuit instigators.

The hand of these Frenchmen appears on the face of this strange document, in its special prohibitions in regard to the district of Salmas and the village of Khosrabad. The Romanists have their stronghold in that large village, which they have made morally a second Sodom. But the native proselytes there are so disgusted with the outrages of the French priests, that they desire to be rid of them; and the priests thus attempt to fortify their ramparts against the entrance of a ray of light from any quarter, either Nestorian or American.

The schools of Oroomiah are restricted by the *firman* to 30, and the pupils to 150, that is, allowing but *five* scholars to a school, which, of course, is absurd. We have formerly had 70 schools among the Nestorians, and from 1000 to 1500 pupils. All but this stinted number must now be struck down. As I was recently attending an annual examination

of one of our schools, of 45 children, consisting of about an equal number of each sex, as fine children as I ever beheld in any land, and doing as well as in any school I ever saw, it seemed to me that no man, nor set of men, much removed from the malevolence of fiends, could have a heart to break up such schools. And must they become a prey to the savage vaudalism sent hither from civilised France?

Our mission press, by the firman, is placed under the direction of a wily Mohammedan Persian, yet really to be under the dictation of French Jesuits! I wonder what kind of books they would authorise!

If you ask how the Jesuits acquire their ascendancy over the Persian authorities, I reply, by falsehoods, and the free use of bribes dispensed to mercenary Persian officials; they are also backed by the French embassy, and patronised by it as political agents.

You perceive that a storm is thus rising against us, from the enemies of all righteousness,—nay, it is already raging—the work of disbanding schools and imprisoning teachers having already commenced.

But the hand of the Lord is still at the helm of our missionary ship. He has long and graciously guided it, enabling it to outride many a storm in previous years, and we will trust that faithful Pilot for the time to come. We would bespeak a remembrance in the prayers of the Churches in our behalf. We rely too, instrumentally, on the friendly aid of the British embassy at the Persian capital, to succour us in our hour of need, as it has often done in past seasons of trial. For shall the pompous colours of French Papacy thus shamelessly flaunt themselves, eager to extinguish every ray of evangelical light that is kindled in this dark land, and Protestant England connive at such outrage and abomination? It was my privilege, two years ago, to address many thousands of British Christians on the subject of our missionary work among the Nestorians. The memory of those Christian assemblies is very sunny to me, and all the more so for the angry clouds that now hang frowningly over us. Will not those hosts of the Lord's elect help us with their fervent supplications, that this vine of his planting and nurture may not be rooted up?

PASTORAL TRAINING IN TINNEVELLY.

BY THE REV. DR. CALDWELL.

LAST week the annual examination of the catechists and schoolmasters connected with the Society for the Propagation of the Gospel in Tinnevelly, took place at Edeyenkoody. As the system of instruction and examination which is pursued in this mission has been well thought of, and is regarded by some as worthy of more general adoption, we shall mention some particulars about it here. In almost every Mission in Southern India, the native teachers are assembled, periodically, in some stations once a week, for systematic instruction by the missionary under whom they are placed. The adoption of this plan has arisen in part from the paucity of commentaries on the Scriptures and standard text-books in the vernacular languages, but is chiefly owing to the circumstance that native teachers of the ordinary type are found to deteriorate rapidly both in knowledge and efficiency when left much to themselves. The most valuable, mental, moral, and religious training, which a native teacher can receive, is that which consists in his being frequently brought in contact with an European Christian mind. In general each Indian missionary instructs his native teachers according to the best of his own judgment; but in the Missions of the Society for the Propagation of the Gospel in Tinnevelly and Tanjore, a course of instruction is agreed upon, annually, by all the missionaries in common, and the native teachers connected with all the missionary districts are assembled together, annually, for a public examination in the various parts of the course.

It is believed that, in this way, two important ends are secured: the instruction imparted by the missionaries becomes more systematic and thorough, and the native teachers, especially those of them who have passed the period of youth, are induced by the prospect of a public examination, in which their places will be determined by their merits, to keep up their acquaintance with such books as they have read, and to take a practical interest in new subjects of study.

It was a very interesting sight to witness a hundred and ten native teachers, belonging to six missionary districts, assemble together in Edeyenkoody for the annual examination. All of them are engaged either as teachers of Christian schools, or virtually as pastors of congregations, or in both capacities, or as itinerant preachers of Christianity to heathens; all combine work and study; and it is from amongst them that an ordained ministry is being raised up. They were examined by the six missionaries who were present, assisted by two native ministers—(other two were unavoidably absent)—who had formerly been amongst the examined, but who now took their place amongst the examiners. The examination lasted for three days, and was kept up for nearly twelve hours a day. It was conducted wholly in Tamil. The greatest number of the questions and answers were oral, and the value of every answer, whether oral or written, was determined by marks, in accordance with a pre-arranged plan.

The native teachers were divided into two classes

—a more advanced class and a less. The more advanced class were examined in the prophecies of Isaiah from the 42nd to the 53rd chapter, inclusive, with special reference to the prophecies relating to the person and work of the Messiah. No question was put which required an acquaintance with the language of the original on the part of those who were examined, but within that limit the questions that were proposed, and which numbered at least two hundred, were as searching as the examiners were able to put.

The lower-class were examined minutely in the sermon on the Mount. All the native teachers, without distinction of class, were examined in Church History—to the end of the persecutions—to enable them to realise the similarity of their position in some respects, and its great dissimilarity in others, to the position of the converts from heathenism in the first ages of the Church. They were examined also in the contents of the “*Arunáchala Purāna*,” a popular collection of Hindu legends, to ascertain whether they had studied and understood the religious system which they were called upon to oppose.

At the close of the oral examination, a few questions to which written answers were required were put to the more advanced class, and it will be seen that though those questions were few, they were varied and searching. I. Expond the passage: “He shall see of the travail of his soul, and shall be satisfied.” II. Explain 1 Cor. iii., 12-15: “Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, &c.” III. “What considerations, irrespective of prophetic promises, are fitted to console and encourage us when at any time we are tempted to despond on account of the slow progress of Christianity and true Christian piety in this country?” IV. “What are the best means of improvement in the composition and delivery of sermons?” V. “What arguments would you make use of with a Vedantist who should deny the objective reality of the world, and of everything perceived by our senses, and maintain that everything that is supposed to exist, except Soul, is an illusion?” To put questions such as these with the expectation of having them satisfactorily answered, on the spot and without reference to books, implies the existence of a larger amount of theological and general knowledge, and more power both of thinking and of expressing the thoughts, than most persons would expect to meet with in Hindu catechists unacquainted with English. Notwithstanding this, the questions were very satisfactorily answered, with the exception of the last. Indeed it was the opinion of those of the examiners who had had the best means of forming

a comparative estimate, that not one out of fifty candidates for orders in England could have passed the ordeal better. What Hindus generally want is strength of character; it is evident that when carefully instructed they are not deficient in the power of acquiring knowledge.

Perhaps the most important, and certainly the most interesting, part of the examination was that which was intended to test the progress of the native teachers in extemporaneous preaching. Sermonising has been systematically taught for several years, and progress in it tested at the annual examination. Twenty-eight of the most advanced and promising native teachers preached brief sermons in succession from one and the same text. The test was a very severe one—eight minutes to prepare, and eight minutes to preach; and arrangements were made that no person should know what the text was prior to the commencement of the eight minutes allowed him for preparation. The missionaries and the rest of the native teachers present formed the congregation, and the merits of each sermon, considered as a popular, extemporaneous discourse, were determined by marks. This is the fifth year in which sermonising has been included in the examination, and an improvement has been apparent every year. A marked improvement was observed in the sermons delivered on this occasion. The text was 2 Cor. v. 14: “The love of Christ constraineth us,” a text which could scarcely fail to draw out some manifestations of Christian devotness and earnestness, if any such existed; and it was peculiarly gratifying to observe that there was as much improvement apparent, generally speaking, in the earnestness and edifying character of the sermons, as in their style and delivery.

The fourth day of the meeting was devoted to the business of the Local Committee, when the missionaries present after divine service, and sermon, and the communion, assembled together to review the results of the examination, record their opinion respecting remaining deficiencies, and draw out a plan of study for another year.

If it is admitted, as it must be, that it is to a native ministry that we must look for the eventual Christianization of India, the teaching and training of native evangelists should be regarded as one of the most important duties devolving upon European missionaries. It must be interesting, therefore, to see that the missionaries in Tinnevely show themselves to be in earnest in their endeavours to discharge this duty. Possibly, also, some of our friends at home, who are engaged or interested in clerical education, might profitably take a hint from some of the proceedings now described,

Tinnevely, May 9th, 1863.

AN EXPERIMENT IN HOME MISSION WORK IN GERMANY.

BY THE REV. J. DE LIEFDE.

THE pretty town of Duisburg, which, at half an hour's drive by rail from Dusseldorf, is reflected in the waves of the Rhine, is well known in the history of the Protestant Church as a centre and stronghold of religious life in Rhenish Prussia. Perhaps its geographical situation, just at the spot where the three main districts of Rhenish Prussia—Berg, Mark, and Cleve—meet, may have contributed much towards giving it that important position among the Christian churches of the Rhine; but a situation even ten times more favourable would have failed in raising the town to its present position in the estimation of Christians, had it not, for upwards of a century, been blessed by a succession of truly pious and evangelical gospel preachers, such as the Henkes in former, and the Krummachers in latter days.

It was a happy idea of Pastor Fliedner to select this place, so highly privileged in every sense, as a centre for an important home mission work, the plan of which had gradually ripened in his mind. He, the most honoured founder of the institution of Christian deaconesses at Kaiserswerth, wished to have in Germany a similar institution for Christian deacons. It did not even require such a keen eye as his to observe that the elders and deacons of the Protestant churches, though they might be ever so faithful and zealous, were far from able to meet all the wants and demands of their pastoral office. They were chiefly of the business class, merchants, manufacturers, or tradesmen, having scarcely time to look after the education of their own families, let alone to visit the countless poor, sick, and abandoned people of their districts. That an establishment for training young men as assistants of the deacons of the churches was a great want could not reasonably be doubted. But how to realise the idea no one could see. It required a genius such as that of Pastor Fliedner to devise a method.

A Christian lady at Bremen assisted him in the enterprise. She declared herself ready to advance a sum of 6000 dollars for the purchase of a house. As early as the year 1844 it was bought at a central though not conspicuous spot, in Duisburg. A committee composed of a few Christian gentlemen was formed, which afterwards obtained legal sanction as a corporation, to hold the establishment in trust. Four young men were found disposed to begin the labour. They entered the house on the 15th of October, and immediately began to receive some poor fatherless or friendless boys. Pastor Fliedner provided the establishment with a deaconess from Kaiserswerth to superintend the management of the household, till a director should be appointed, whose wife could take her place.

Such a person was soon obtained among the able and experienced home missionaries of Dr. Wichern's

Rauhe Haus. Dr. Wichern's son-in-law, Mr. Brandt, who, for four years had been chief assistant (Oberhelfer) at the Rauhe Haus, accepted the call as inspector or superintendent of the Duisburg institution. He entered it in October, 1845, when it already had sixteen brethren or deacons, and fifteen boys as occupants. It was evident that the cause had met with great sympathy among the Christian population, and enjoyed the blessing of the Lord. Gifts poured in from all quarters of the district.

Anticipations were not disappointed. The object of the training was fourfold, viz., to fit the pupils to promote the good of the *poor*, the *sick*, the *neglected*, and *prisoners*. To make the training as practical as possible, the young men were every evening sent out to poor districts in the neighbourhood, to carry the Gospel to the ignorant, and to inquire at the same time as to the best way of improving their social condition. The boys that were received afforded them ample opportunity of acquiring experience in the teaching and training of children. Under the direction of Mr. Brandt, a three-storied hospital was built, as early as 1846, close to the establishment, in which the deacons obtained the instruction requisite for the treatment of invalids of every description. Arable land, situated in the vicinity of the town, was also purchased to give opportunity for agricultural training, as most of the boys were taught farming. A farm-house (*Oekonomie Gebäude*) was added to the gradually extending premises. A room was also fitted up for the teaching of those who were training to be artisans, tailors, shoemakers, &c. They received their preparatory instruction from deacons who originally had been of those trades. Thus the establishment grew in importance as well as extent. The Prussian Government gave it many privileges. Three candidates for the ministry were sent to the Duisburg institution to obtain practical training in the home mission work at the expense of the State, and this number has been maintained to the present time. The Government granted free postage to all letters and parcels sent to or from the establishment, and allowed annual collections regularly to be made in all the parishes of Rhenish Prussia and Westphalia on its behalf.

Thus the Lord prospered the good work, which was intended to penetrate the lowest ranks of society with the saving, preserving, and quickening power of His Word. It is true, the establishment had in the course of years to struggle with many difficulties and dangers. In 1847, Mr. Brandt, who at present is one of the ministers of the Reformed Dutch Church, at Amsterdam, accepted a call to be clergyman at Essen. In mission labours, money is important, as are premises and regulations, but what is most important of all is

a good and able man, fitted to be the soul of the work. Mr. Brandt's early departure threatened the establishment with great injury; but, fortunately, Pastor Fliedner met with a young person who for some years previously had proved a labourer both able and zealous in home mission work. Mr. R. Engelbert, a pupil of Nitzsch and Tholuck, with enthusiasm accepted the call. To the present time he has been the president of the Duisburg Institute, and under his care and management, during the last sixteen years, it has reached its present high position in the home mission work of Protestant Germany.

As early as 1846, four deacons were appointed to home mission service. One went to Rome to assist as a waiter at the German hospital; the second went to London for the same purpose; the third was appointed a deacon in the service of the Reformed Church of Gemarke, near Elberfeld; and the fourth was engaged as its agent by the Barmen Temperance Society. In the following year five were sent out. Among these, one was appointed as a teacher at a village school for the poor, and another as a trainer of the children at the poor-house of Gemarke.

The year 1848 was a calamitous year to the German nation—a year full of war and rumours of war, and of death and pestilence. In Upper Silesia thousands of people were lying at the brink of the grave through starvation, and accompanying low fever. At several places there were no persons to tend the sick or to bury the dead. Duisburg sent four of its deacons to undertake these duties. They fought their hard battle against the plague and death with unflinching courage. They returned to Duisburg after the epidemic had subsided; but one of them was lamed for life by a paralytic stroke, received in consequence of the infection. He has since then continued in the house—a much revered and beloved inmate. Nor did his misfortune frighten the other brethren from the good work. In the next year, no fewer than eleven of them stood faithfully by the sick-beds of the cholera sufferers of Elberfeld and Lenness. Their services now became so generally appreciated, that from all quarters of Germany applications poured in for their assistance. As early as 1850 eighteen brethren were employed by private families, in which they served 977 days and nights as attendants by the sick-beds, while upwards of 120 invalids were tended in the hospital of the establishment. The number of brethren trained up by the establishment amounted to thirty-eight; in 1856 the number was increased to seventy; and in 1862 the establishment counted from eighty-five to ninety deacons in its service, of whom fifteen were engaged in the tending of the sick.

So much for this branch of its operations. Not less important and gratifying was the work of those devoted men among neglected boys. From the commencement of the institution to the end of

1861, shelter, food, and training was given to 172 boys, of whom, at the close of that year, thirty-five were still in the house, while about twenty were apprenticed. According to the regulations only Protestant boys not yet confirmed are accepted. They remain in the house till the time of their confirmation, which, according to the custom of the German Church, takes place in the seventeenth or eighteenth year. Forty dollars a year (6*l.*) must be paid for lodging, boarding, clothing, and training. As soon as a boy has made sufficient progress in the usual elements of school training he is apprenticed, and is often boarded out with a respectable Christian master or farmer, but continues under the care and direction of the inspector of the establishment till the day of his confirmation.

Mr. Engelbert and his lady are as parents to those lads; the institution is their home, and on Sunday all the out-door boys in the house keep up their family relation with the inmates by joining at their worship and at their happy gathering round the dinner table. The boys who are in the house are entrusted to the care of the deacons. Each of these has a certain number of boys to instruct and to train. He sleeps in the room with them, looks after their washing and dressing in the morning, teaches them at school, or in the work-room, in the garden, or in the field, and thus, as an elder brother, tries to prepare them for a useful life. Nearly twenty years have elapsed since the first boy was received. Since then the establishment every year has lodged about twenty-five boys, there being no room for more. It may consequently be calculated that up to the present at least 300 boys have been under the care and training of the deacons. Many of them are now well-to-do master-tradesmen in various towns of Europe. Paris, St. Petersburg, Basle, London, New York, number pupils of the Duisburg establishment amongst their best and most thriving tradesmen. With most of them Mr. Engelbert keeps up correspondence. It is affecting and gratifying to observe the cordial gratitude which finds utterance in the letters that he receives from them.

The work of the deacons at the hospital, for which at present a new house is being built, is not less important. According to the regulations of the establishment only male invalids, but of all denominations, are received. For one shilling a-day* they obtain everything, clothing and medicine included. Regular subscribers of eightpence a quarter are entitled to free board and treatment during three months. The number of patients averages yearly between 250 and 300. In 1861 there were 272, of whom 92 were Roman Catholic. Fourteen were attacked with typhus fever, 15 with gastric fever, 14 with consumption, 14 with syphilis, 45 with the itch, &c. Here the

* The same sum is charged for a day's service of a deacon in a private family; travelling expenses to be paid besides. In urgent cases, free service is granted.

brethren have an opportunity of becoming acquainted with man's misery in its full extent. A clergyman, Pastor Bleibtreu, besides, visits the hospital regularly. "Many patients," says the Report of 1861, "have learnt to acknowledge that the Lord had laid them on a sick-bed for their good, that He might bring them under Christian treatment. Many have left the house with grateful hearts, and many, too, have gone with the consolation of a saving faith to their heavenly rest."

To have a good idea of the work of the deacons it may be well to examine the following statistics, derived from the Report of 1860, which in this respect is more detailed than that of 1861, that of 1862 not having been yet published when I visited the establishment in January last. During the year 1860 there were 86 deacons in the service of the institution. Their work was divided as follows:—

(a) *Deacons employed in nursing the sick.*

At *Elberfeld*, 1 as manager at the city hospital, 4 as nurses at the same establishment.

At *Neukirchen*, near *Treves*, 1 as nurse at the hospital for miners.

At *Michelstadt*, near *Darmstadt*, 1 as nurse at the Augustus hospital.

At *Unna*, 1 as manager of the city hospital.

At *Osnabrück*, 1 as manager and 1 as nurse at the city hospital.

At *Brunswick*, 2 as nurses at the Alexii asylum for lunatics.

At *Cleves*, 1 as manager and 1 as nurse at the Evangelical Stift.

At *Coblenz*, 1 as nurse at the Evangelical Martin Stift.

At the hospital of the Deacon-house at *Duisburg*, 1 as manager, and 4 as assistants in the nursing of the sick.

In private families, 4.

(b) *Deacons employed for the training of children.*

9 as teachers at schools for the poor or orphans—viz., at *Wollendorf*, near *Neuwied*; at *Krakau*; at *Bönnighardt*, near *Alpen*; at *Remscheidt*, near *Elberfeld*; at *Berlin*; at *Ramsbeck* and *Neu-Andreasberg* in *Westphalia*; at *Bracht*; at *Kempen*.

Several as ushers at different schools.

Several as teachers of trades at various establishments and orphanages—viz., at the St. Martin Reformatory at *Boppard*; at the St. Peter's Stift at *Hoxter*; at the Idiot Asylum, *Hephata*; at *Gladbach*, &c.

Several as managers of orphanages, as at *Iserlohn*, *Kreuznach*, *Mühlheim on the Ruhr*, &c.

(c) *Deacons employed for the ministration of the poor and other services.*

9 as deacons in service of Christian churches—viz., 1 at *Barmen*; 2 at *Crefeld*; 1 at *Elberfeld*; 1 at *Cologne*; 1 at *Dusseldorf*; 1 at *Dortmund*; and 1 at *Lennepe*.

1 as manager of the reformed poor-house at *Barmen*.

1 as director of the city poor-house at *Iserlohn*.

1 as manager of the poor-house at *Heiligenhaus*.

1 as landlord of the Christian tavern for wandering artisans at *Barmen*.

1 as manager of the evangelical 'Vereinshaus' at *Elberfeld*. (This is a kind of Religious Institution rooms.)

1 as colporteur among emigrants and sailors at *Antwerp*.

1 as sexton of the Reformed Church at *Elberfeld*.

1 as sexton of the Evangelical Church at *Crefeld*.

1 as colporteur of the Evangelical Society at *Elberfeld*.

1 as overseer of the agricultural labours at the Deacon-house at *Duisburg*.

(d) *Deacons employed for the prisoners.*

3 at *Spandau*; 1 at *Sonnenburg*; and 1 at *Brandenburg* as jailors at the prison.

1 as manager, and 1 as assistant at the *Lintorf* asylum for returned convicts.

These are bare statistics, but worth looking at. They show the various useful objects in which those industrious and indefatigable servants of Christ are employed. Nor do they limit themselves within a narrow space: they travel from *Dautzig* to *Cologne*, from *Brunswick* to *Darmstadt*. Some labour in *London*, some at *Constantinople*, some at *Petersburg*.

The conditions under which young men are admitted to the establishment to be trained as deacons are few, simple, and to the point. They must be able in all sincerity to declare "that they have experienced the grace of Christ through a living faith in their heart; that they, from grateful love towards Him, desire to prove active in humble service for the good of those who are in need of help and salvation, and that their object is not to change profession for the sake of profit, honour, or comfort." They must have a knowledge of the contents of the Bible, and of the usual elementary branches of school training. They must have experience of some trade or of agricultural work, or at least be willing to learn the one or the other. They must be neither married nor engaged, and must promise to serve the institution, unmarried, for five years. They must submit to the resolutions of the committee as to the kind of labour they are to be employed in. They may, however, leave at three months' notice. When, after previous examination, they are admitted, they serve the first three or six months on trial, without any remuneration; after that they receive wages, or rather pocket-money, as their boarding and clothing is provided for by the establishment. They do not wear a uniform. Everything like military mechanism or convent-like formalism is carefully avoided. They are all brethren of one family, and the *Duisburg* house is their paternal home. In summer their day commences at five, in winter at six; instruction till seven; breakfast till half-past seven; making the beds and tidying the rooms till eight; worship till half-past eight; instruction till twelve, in

winter till ten. After dinner they go with the boys to the work-rooms or the fields.

A most important branch of the Duisburg establishment is the Asylum at Lintorf, a small village in the forest, a few miles from the town. One can easily suppose that the Committee every year received numerous applications on behalf of returned male convicts and poor creatures who had become the victims of intoxication, debauchery, &c. The directors refused to take in such persons, as they did not deem it judicious to admit the deacons and boys to their daily company. Still the social reformation and the salvation of those fallen fellow-beings were seriously taken to heart. The founding of a special asylum for them at Lintorf was resolved upon in March, 1850, and the scheme was carried out in 1851. An able and devoted superintendent was found in Mr. Dietrich, who, with one of the deacons, removed to the asylum, to begin the good work with two returned convicts. A chief condition for admission is the *perfectly voluntary agreement* of the applicant. It must be his own sincere desire to abandon the way of sin; to return to an orderly life; to become a true Christian. Outward compulsion and punishment are never applied. The obstinately refractory is simply dismissed, as there is no use keeping him any longer if he refuses to give his *heart* to the object of the asylum. The inmates are kept constantly at labour, chiefly in the fields and gardens. Those who understand a useful trade, such as shoe-making, tailoring, carpentering, &c., are provided with labour inside the house. They are all day kept under the influence of Christian teaching and conversation. Their day begins and closes with family worship, under the leading of the clergyman. The clergyman, and those of the deacons who assist him, sit down with the inmates at their meals, and lead the conversation. Thus in the unobtrusive fellowship of kind Christian love, the heart-renewing Word of God is brought near them.

As this asylum was the first of the kind ever founded in Germany, it met with great sympathy. The Committee began the work in an empty house, which, however, was far too small for the purpose. In 1853 they were enabled, by liberal subscriptions and admirable management, to purchase a farmhouse; and, subsequently, several adjacent acres of fertile ground. Still, the space proved too narrow. In 1854 the number of applicants had amounted to upwards of one hundred. Accommodation could be provided for only thirty-eight of them. They furnished examples of the degradation of all classes and ranks of society. You might observe among them the scholar, acquainted with various languages and philosophical systems, and the roughest street-blackguard; the refined swell who still laboured to keep up an appearance of elegance, and the vagabond who had arrived at a depth of demoralisation that baffled description. There were, also, some among them who showed a profound

knowledge of the Gospel, and a sincere spirit of repentance, so that, by their humble and amiable conduct, they won the hearts of all who came into contact with them. And there were others who manifested such terrible hardness of heart, that they became a cause of alarm to the whole house, and were obliged to be turned out with disgust.

It would take me too long were I to give a history of this excellent branch of the Duisburg Deacon-house, during the twelve years of its existence. It will be worth a special article in this journal at a future period. The statistics of the Report of 1860 are, on the whole, very gratifying and encouraging. Of the 110 individuals, who up to that date had been in the asylum, only forty-nine continued for a twelvemonth, which is the fixed period the applicant pledges himself to remain. Thus sixty-one were either dismissed on account of bad conduct, or had withdrawn spontaneously. This proportion may be regarded as favourable, taking into account the extreme demoralisation into which those persons had sunk. Of the remaining forty-nine it was found, after their formal dismissal, that fourteen turned out badly, nine doubtfully, twenty well, and six unknown. So nearly fifty per cent. may be considered as restored to society, if not to the company of the saved for eternity. This may be deemed a very fair result. The annual reports of other asylums, reformatories, &c., usually give under thirty per cent.

One of the sources of the support of this asylum is the sale of a weekly periodical, conducted by Mr. Engelbert, called *Sunday Journal for Home Missions for Rhineland and Westphalia*. It is an admirably written paper, which, in a very popular and attractive style, treats of different topics of a religious kind, partly exegetical and devotional, partly historical and descriptive. Its price (about 16d. a year) is so low, that it comes within the reach of the poorest class. To know how well this paper is liked by the population, one only needs to learn that the circulation has reached 5000 copies a week. Notwithstanding its low price, its net profit on the last of December, 1861, was 605 dollars (90l.), which amount went wholly to the support of the Lintorf Asylum.

Perhaps few among the friends of missions in Great Britain knew that there was such an establishment as a Christian Deacon-house on the banks of the Rhine. Indeed it has worked its way with humility and quiet labour. Nor does it boast a high spire, nor present a superb exterior. On the contrary, when I got into the rather obscurely situated yard that leads to the front door of the establishment, I expected anything rather than to find myself in extensive premises, in which a work of so much importance is carried on. But when I made the acquaintance of Mr. Engelbert and his lady, and of the brethren the deacons, and saw the boys under their care, and the hospital, and when I learnt what an amount of blessing had proceeded from this humble spot

through the whole of Germany, I thought there are greater treasures stored up behind these modest walls than in the most splendid palace—

surely appreciable by those who count the salvation of a soul worth more than all the riches of Egypt.

THE KARENS.

BY THE REV. DR. MASON.

THE different Karen tribes differ materially in their physical characteristics.

The Pwas and Tomighthus that usually inhabit the lowlands resemble the Burmese who inhabit similar localities, in their physical traits, more than they resemble the Karens that dwell on the mountains. They are a stout, muscular people, with large limbs—larger than the Burmese; while the mountaineers are usually of little muscle and small limbs.

It is a popular idea that mountaineers are stronger and hardier than lowlanders; but however it may be in other climes, it is certain that in Burmah the mountain tribes are weaker than those who live on the plains. The cause, however, may possibly be other than the locality.

In stature all the Karens are shorter, on an average, than Europeans. In a promiscuous assembly of one hundred men, embracing several tribes, two were 5 feet 7 inches high, eight were 5 feet 6½ inches, and all the rest were shorter. An intelligent man that I measured, 5 feet 5½ inches, was confident that he was taller than the average of Karens. I should fix the average at from 5 feet 4½ inches to 5 feet 5 inches. The shortest man I have measured is a Bghai chief, and he was only 4 feet 8 inches high; and the tallest Karen I have seen was not quite 6 feet.

A company of one hundred Karen women had only two that were 5 feet 1 inch high; eight were 4 feet 10 inches; and the rest shorter. The average cannot be more than 4 feet 9 inches. The shortest woman I have noted was 4 feet 5 inches.

In different villages the average would vary considerably from the above. A village of Mopghas on the hills, that can be seen with a glass from the city of Toungoo, is remarkable for its short men, especially the younger ones. I doubt if there be one over 5 feet high.

Though small in stature the Karens appear tolerably well proportioned. No prevailing disproportion between different parts of the body has been observed.

In those parts of the body which are not exposed, the Karens are nearly as fair as the Chinese; and a Bghai teacher, who has spent two years among the Red Karens, says the Red Karens are fairer than any other Karen tribe, when judged by those parts of the body which are constantly covered with clothing.

The yellow tinge of the Chinese is very distinctly seen on many of the Karens, particularly females, and more especially on those that reside in the

northern parts of Toungoo. Mrs. Mason remarked casually, a few days ago, "Some of my Kay-Khan girls are as yellow as the Chinese." Yellow, as well as white, is considered handsome by Karen connoisseurs of beauty.

The hair is straight and coarse, usually of a jet black; but many of the Karens of Toungoo have hair of a brownish tinge, which is rarely seen in the south.

The eyes are commonly black; but here again a change is observed as we proceed north, where many hazel eyes are met.

The head is pyramidal; the breadth of the face across the cheek-bones wider than across the temples, and the bridge of the nose rises only slightly above the face. Occasionally a decided Roman nose is seen, but there is still a depression between the eyes not possessed by the Romans. The face is lozenge-shaped; and the whole countenance, in typical specimens, is Mongolian. There is a great diversity in individuals, and these traits are less developed in the more civilised Sgans and Pwas than in the wilder Pakus and Bghais.

It is not easy to describe the characteristic countenances of the different tribes; yet there are characteristic differences which the experienced eye can detect. There is considerable difference, too, from locality, which affects the countenance, apart from the difference of race. Thus the Sgans of Tavoy and Mergui can usually be distinguished from the Sgans or Pakus of Toungoo. Education also affects the countenance. The Karens that have been educated in our mission-schools look like quite a different tribe from their wild countrymen on the hills. The Karens rarely marry with other races, but among those who are settled near the Burmese, a Burman is sometimes found with a Karen wife, and in every instance that has come under my personal observation, the children have had a strong Burmese cast of countenance.

In a village near Toungoo, where there are several of these mixed families, Europeans do not distinguish them from Burmans. There is a village however on the mountains, "The Village of Talaingo," that tradition says was settled by a company of Talaingo men, who fled into the jungles during some of the wars in Pegu, two or three centuries ago; but there is very little in the countenances of their descendants to distinguish them from other Karens. Their faces are longer, their cheek bones not quite so wide apart, and their faces have a little less of the lozenge shape.

Christianity and civilisation are related to each other as cause and effect. The latter is the fruit of the former, but to have good fruit it must be cultivated. Unaided nature produces a hard crab, which cultivation changes to a sweet mellow apple.

The first object of a missionary is the conversion of the people; but if he goes among savages, it is not his only object. A secondary one is to lead them away from their savage modes of life. Though his main work is for their spiritual good, yet not to the exclusion altogether of their temporal interests. Where there are sick, and no physicians, it is conceded on every hand that the missionary must, in imitation of our Saviour, use such means as he can command to heal them. So again, as our Lord fed the hungry, it is right for the missionary, when he can, by his superior skill and knowledge, to put the hungry in the way of obtaining food.

I now give details regarding our sphere of labour, of special interest among the Karens at Toungoo.

Mrs. Mason planted her Karen Female Institute in the jungle on the east side of the Sitang river, with none but unfriendly Burmese neighbours around her. It was a part of her plan to bring down a body of Karens from the mountains to settle around the Institute as a protection to her girls. Then, as the lands on the hills are worn out, and produce poor and uncertain crops, she would be conferring a national benefit on the Karens could she induce them to come down and settle on the plains in larger numbers than were necessary for the exigencies of the schools. She has had to contend with great difficulties in this work, as well as in most others in which she has been engaged, yet her energy and perseverance, with the blessing of God, have given her, as in her other labours, a more than ordinary measure of success, despite the cry, "Thou art mad, and hast a devil."

She has just finished a report to government of the Paddy colony that she has founded and fostered; and it has occurred to me that some extracts from it may be of interest to the patrons of missions.

"It was in 1857," writes Mrs. Mason, "that the first attempt was made to induce the mountain Karens of Toungoo to come down and settle as agriculturists, and so form a guard around the Karen Female Institute.

"The first colony was composed of only fourteen families. The women could not be persuaded to venture out of the Institute village, or the men to sleep in their paddy fields; their land being adjoining the Burmese fields.

"When their paddy was about two feet high, the whole was destroyed in one night by Burmese buffaloes, and the men fled back, all but two, into the mountains.

"The second attempt was made in 1858, and early in 1859, the Commissioner of Pegu, Colonel Payre, very kindly offered to them a loan of 800 rupees, which was increased in May to 2000.* For this last

grant application was made by a company of twenty-seven men, who had undertaken cultivation around the Institute, to act as a guard to the schools and school buildings, and make their families acquainted with the arts of civilised life.

"This company soon increased to some fifty families. After much persuasion, these families were induced to build themselves houses in their fields. They had suffered much from the Burmese, and from the Hindu Milkmen; but now a new enemy arose in the Assistant Commissioner, Captain Roche, who joined with the Burmese in annoying the Karen cultivators, and finally drove them off from their fields and reduced them to great suffering, so that this colony was also broken up, like the first, and many of them were compelled to go back to the hills for rice.

"In January, 1859, a part of their fields was restored to them, and some twenty families returned to their work." I will here give a report of those men up to 1863.

"Sau Gurka, a man with five children, who buried his wife in the paddy fields all alone; and then her little infant died, as infants usually do when the mother is taken away, from neglect and hunger. This was during my absence in America. This man received—

Two buffaloes	70 rupees.
One cart	3 "
Paddy seed 12 baskets . . .	6 "
" 25 "	10 "

"Subsequently one of his buffaloes died, and he took one of Sau Burbin's, Sau Burbin having deceased. Then, at a time of great sickness among the Burmese buffaloes, this buffalo died. After this Gurka's son in the police corps bought his father another. He received in all from the government loan, 139 rupees, and raised as follows:

First year	60 baskets of paddy.
Second	90 "
Third	80 "
Fourth	100 "

"He has now a good paddy field ready for cultivation; enough for 500 baskets; but this land at the beginning was heavy jungle, which he has had to clear thus far alone, with only his own hands, besides taking care of his buffaloes. An active young man has now married his daughter and is anxious to go into the same business with his father-in-law. He has also a son now old enough to look after the buffaloes and work with him.

"Deacon Pwema received ninety-three rupees for two buffaloes. The second year one died, and he sold the other one; but he bought another pair with his own money for 102 rupees. He subsequently received from the government loan twenty-five rupees more, and he then bought a Burmese paddy field for forty rupees. He received in all 118 rupees, and raised—

* Subsequently the Commissioner made it a free gift.

First year . . .	50 baskets of paddy.
Second with his son	200 "
Third alone	160 "
Fourth , ,	150 "

"Recently one of this man's buffaloes died from the bite of a snake, as was supposed; which has brought him into straits, as he has just built a new house at a cost of 200 rupees.

"This man is one of our very best men, and one of the most intelligent men I ever met. He has buried his wife, who was a pattern of industry, and remarkable for her reverence for her husband; and her daughters seem to possess their mother's traits of character. He has five unusually clever children—two of them are teachers—and he has a son preparing to become a preacher."

Thus with these "short and simple annals of the poor," Mrs. Mason goes through the whole history of her colonists, but I pass on to the close of her paper :

LOSS AND GAIN. FIRST FIVE YEARS.

Loss.—Rupees, 2000 : the government grant.

Gain.—(1). Thirty-three families of honest, industrious ploughmen, brought down from the barren rocks to the rich plains of Toungoo, and comfortably settled on lands lying waste and useless.

(2). Karen capital, invested in the lowland paddy colony, 657 rupees.

(3). Thirty-three good paddy fields reclaimed from marsh and jungle, and already made to yield 6249 baskets of paddy.

SECOND FIVE YEARS.

<i>Gain.</i> —Capitation-tax of four rupees each family per annum, five years . . .	660
Land-tax, ten rupees . . .	1650

Total . . .	2310
Less, advanced . . .	2000

Balance, the gain in ten years . 310

Thus, by advancing 2000 rupees as a gift, the government gains, in ten years :

(1). Revenue, rupees . . .	310
(2). Revenue, future annual increase . .	462
(3). Reclaimed waste land, acres . .	330
(4). A probable increase of families . .	100

To the world the gains may not be counted. The sons and daughters of the settlers around the Institute enjoy unusual advantages of study; and those who cannot give time for regular lessons, learn much from the Bible class, from lectures, from magic-lantern exhibitions, the stereoscope, globes, equatorial telescope, compound microscope, and other apparatus.

But we may hope that many teachers will be raised up here, that will go to the regions beyond the Karenee; and from Karenee to Burmah, and from Burmah to Yunan, and from Yunan to Tartary; and as a rivulet cast out by a splinter from some mountain crag rolls and rolls until it moves the ocean, so shall the hallowing influences of this colony roll on and on and on till it sounds out to all Asia "God is love."

THE ARMY CHAPLAINS.

BY AN ARMY CHAPLAIN.

It is only of late years that a strenuous effort has been made to instruct our soldiers in the truths of the Gospel. It appears that ever since the days of Queen Mary, there was a certain form of religious instruction kept up, but it was little more than a form. That bigoted princess, anxious to win over the army to her own religion, appointed a considerable number of priests to be chaplains, and gave them the then liberal allowance of two shillings a day of pay. Her sister and successor, Elizabeth, appointed Protestant chaplains, whom she paid on stricter principles of economy, giving them only half the pay allowed in the former reign; though many of them, doubtless, were married men, and required a higher allowance than chaplains condemned to celibacy. William III., without being exactly a religious man, knew the advantage of having an army under the influence of religious principle as an element of worldly success, and appointed a chaplain to every regiment in the

service, with pay and allowances amounting to four shillings a day.

During the eighteenth century, the religious wants of our soldiers were little attended to. This was, no doubt, the result of the religious indifference prevalent among all classes of society. Marlborough had few chaplains with him in his campaigns. "Our soldiers swore terribly in Flanders." So Sterne tells us: he, being the son of a poor lieutenant in a marching regiment, must have known something of the matter. There was nothing, we presume, in Flanders that made our soldiers more addicted to swearing there than elsewhere; the habit was universal among officers and men; and, we regret to say, that, while it has been discountenanced in civil life, it is still to be found in our mess and barrack-rooms. Marlborough, like William III., knew the advantage of religion in fighting, and had prayers every morning at the drum-head, before entering on any engagement.

He knew, no doubt, how Cromwell's Ironsides used to spend their time on the eve of a battle, and traced their success in the field partly to that cause. When no chaplain was present, the senior major of the regiment had to read prayers. It was not at all necessary that he should be a religious or a moral man: it was part of his military duty, and he discharged it with as much indifference as if he had been examining the men's knapsacks on parade. He was in honour bound, however, not to allow any insult to be offered to religion in his presence, so long as he acted as chaplain; and if any such insult were offered, it was his duty to call the offender to account. He might be an unbeliever himself, but that did not exempt him from the necessity of resenting every insult offered to religion. Thus it frequently happened that acting chaplains fought duels in defence of a religion which they themselves disbelieved. Such an anomalous state of matters could scarcely have tended to promote piety in the army; and, as a class, officers and men were very irreligious. The conversion of Colonel Gardiner created such a sensation, that even at the present day it is spoken of as a wonderful event; the matter would have attracted little notice, if there had been many men of the same stamp in the service. There are many Gardiners in the army now, his superiors in rank, his equals in piety; their presence there attracts no particular notice, which may be regarded as a proof that we are a little better than our forefathers.

Up to the beginning of the present century, commissions of army chaplains were openly bought and sold. The colonel of a regiment had a right to choose his chaplain; he might either select a friend of his own, or sell the appointment to the highest bidder. No inquiries were made regarding the antecedents of the person appointed: it sometimes happened that he was not even in orders. Carlyle, of Inveresk, mentions, in one of his letters, that he is exerting himself to procure a chaplaincy for a Scotch minister, who had been unable to obtain a charge in his own country, and was willing to act as chaplain to an English regiment. He alludes also to the case of a young Highland gentleman, who, being unable to obtain a commission in a newly-raised regiment to which many of his friends belonged, accepted the appointment of chaplain, and accompanied the regiment to America in that capacity. It does not appear that he had ever received any theological training, and his ideas of a chaplain's duty in the field seem to have been somewhat peculiar. Without exactly fighting, he took part in every engagement, marching in front of the men, and teaching them, by his own example, to remain cool and steady when exposed to the fire of the enemy. We question whether such distinguished conduct in the field would, in the case of a chaplain, meet with the approval of the authorities at the War Office at the present day. We hope the young Highlander soon

obtained an appointment more in keeping with his warlike tendencies.

Few of those who were appointed army chaplains ever discharged the duties of their office. They paid a certain sum of money for their commissions, but they did not relish the idea of following their men to the field. They found it more convenient to appoint some starving curate to act as their deputy; they had never any difficulty in finding some one to do so for one-third of the pay. The army chaplaincies thus became a sort of sinecures, and the religious instruction of the soldiers was entirely neglected. About the beginning of the present century the evil became so crying that the Government were obliged to interfere. They deprived the colonels of regiments of the power of appointing chaplains, and granted a sum of 700*l.* to each as an indemnity for the loss they had sustained. Ever since that time the Secretary of State for War has possessed the right of appointing army chaplains, and that right has on the whole been wisely and judiciously exercised. The following anecdote, related by Baron Dupin, shows how little interest these chaplains felt in their men, and how necessary it was for the Government to interfere. In 1795 this country fitted out an expedition, under the command of General Abercromby, to attack the French possessions in America. All the chaplains of the different regiments ordered abroad were instructed to embark with them for America. When the day of embarkation arrived, only one chaplain appeared. The rest excused themselves on the ground that they could not be summoned into active service, so long as they had their deputies to represent them. It appears that the law was on their side; but the Government, in order to mark their disapproval of their pusillanimous conduct, appointed the brave old chaplain who came forward ready to do his duty, head of the department to which he belonged. This was the first appointment of a Chaplain-General, an office which has now become permanent. The whole department was re-organised, and the system of deputies abolished. Every man who accepted a chaplaincy, did so on the distinct understanding that he would have to do the duty of that office himself, and to serve his country at home or abroad. They were to receive seven shillings a day at home, and ten shillings abroad. During the Peninsular War every brigade had its own chaplain. Many of those appointed seem to have been men of eccentric character; one was known as the fighting parson; and others appeared in pink on the hunting-ground, and delighted in following the hounds. The state of feeling in the army is so much changed at the present day that no chaplain could retain his appointment, if he were to indulge in similar eccentricities. As might have been expected, the soldiers derived little or no benefit from the ministrations of such men. It was only the other day that we saw a venerable old clergyman stand up at an officers' prayer-meeting, and declare that he had

fought for his country in Spain, and followed Wellington to Waterloo, without any one having ever told him that he had a soul to be saved. It would be impossible for any soldier or officer in the British army to stand up and to make the same assertion at the present day.

On the 2nd of July, 1846, the Rev. G. R. Gleig, M.A., was appointed Chaplain-General, and has ever since continued to discharge the duties of that office. It was understood that he obtained this appointment through the special recommendation of the late Duke of Wellington, whose intimacy he enjoyed for many years, and was thus qualified for the task of writing his biography after his death. Mr. Gleig had served as an officer in Spain and South America, and was twice wounded. He had thus much practical knowledge of soldiers, and his opinion on all military subjects carries with it much weight. Under his auspices the chaplains' department has attained a degree of efficiency which forms a striking contrast to the neglect and carelessness of former times; and there has been a corresponding improvement in the religious character of our soldiers. Much still remains to be done, but almost every year some step is taken in the right direction. During the Crimean War acting Presbyterian and Roman Catholic chaplains were appointed to minister to the men. In former times every Scottish regiment had its own chaplain, and the Irish Presbyterian Church owes its existence mainly to the labours of some of those men while stationed in the north of Ireland. At the close of the Crimean War, most of the acting chaplains were dismissed, so that the Presbyterian and Roman Catholic soldiers were left dependent on the casual ministrations of those whose churches they attended, and who, having civil charges of their own, had but little time to devote to the military part of their congregations. There were other practical inconveniences attendant on this arrangement: it sometimes happened that there was no priest or minister in the place where Roman Catholic or Presbyterian soldiers were stationed, or that the churches were not sufficiently large to accommodate them. In consequence of this unsatisfactory state of affairs, a great change was effected in the chaplains' department in 1858; six Presbyterian ministers and sixteen Roman Catholic priests received their appointments as Assistant-Chaplains to the Forces, and in 1859 they were commissioned as chaplains of the fourth class.

At the same time the whole body of chaplains were divided into four distinct classes. Those who have completed twenty years' service belong to the first class, and have the rank and pay of colonels; those who have served fifteen years belong to the second class, and are ranked as lieutenant-colonels; those who have served ten years enter the third class, and have the rank of majors; all under ten years' service are comprehended in the fourth class, and have the rank of captains. The Chaplain-General enjoys the rank of a Major-General in the army. At the present moment, there is one chap-

lain of the first class, twenty-one chaplains of the second class, four chaplains of third class, and sixty-one of the fourth—in all, eighty-seven chaplains. This list does not include the acting chaplains in India, who are paid by the local government, and, being non-commissioned, can be dismissed at any time. The commissioned chaplains are subject to all the Articles of War; they may be tried by court-martial and cashiered the same as any other officer. It is scarcely necessary to add that certain acts of misconduct which society is only too ready to condone in the case of a young officer, would at once lead to a chaplain's dismissal from the service. It is but justice to add that no such a case, so far as we know, has ever occurred. It may give the reader some idea of the vastness of our empire, and the immense space occupied by our troops, if we mention the different places at home and abroad where our chaplains are stationed. We have two chaplains at St. Helena, three at Malta, two at Halifax, N.S., one at Quebec, two at Gibraltar, one at Montreal, one at New Zealand, one in China, two in Mauritius, two in Corfu, one in Bermuda, one at Hong Kong, one in Zante, one in Cephalonia, one in Barbadoes, and the rest scattered through different parts of England and Ireland. There are no commissioned Chaplains to the Forces in Scotland, but there are garrison chaplains at Edinburgh, Stirling, and Aberdeen; military duty elsewhere is attended to by ministers of civil charges, who receive a small sum for each soldier when the number exceeds thirty. The above list does not include the non-commissioned chaplains who are stationed in different parts of India.

The duties of a chaplain are much the same as those of any other minister. Many of them have three services at different places on Sunday, and hospital duty besides. All soldiers are bound by the Articles of War to attend some place of worship, unless they be prevented by some necessary duty, such as mounting or coming off guard. Every Sunday morning there is church parade; all the men are drawn up in the barrack square, and subjected to a strict examination, so as to ascertain whether their dress, arms, and accoutrements be in proper condition. They are then marched to church under the charge of certain officers told off for that special duty, preceded usually, we regret to say, by the regimental band, playing the most lively airs. The soldiers, no doubt, march better to the sound of music, but there is a strong feeling among many against this desecration of the Sabbath, and we hope the day is not far distant when our soldiers will walk quietly to and from church like any other sober citizens. The sermon usually lasts about twenty minutes, and the whole service does not exceed an hour. Soldiers grumble, and consider themselves very ill used, if a longer service is inflicted upon them, but they have rarely to submit to such a penance. If the chaplain be at all earnest and impressive in conducting the service, the men are very quiet and attentive. His language must

be simple and familiar; all ambitious flights of eloquence are entirely lost upon soldiers.

One of the most interesting parts of a chaplain's duty is visiting the hospitals. The number of sick in hospital may be estimated at an average of four per cent. Much of that sickness is self-inflicted. There is much to shock and disgust a chaplain on first entering on this duty, and he often tries the effect of a little scolding. He might save himself the trouble; it does no good whatever. You may melt a soldier's heart by kindness, but you will never scold him into virtue. There is always some way, if we only knew it, of touching the heart of the most hardened sinner. A few questions about home often revive reminiscences which pave the way for a few words of earnest but friendly remonstrance. It is always a great matter to know something about a soldier's personal history and antecedents; it gives you a sort of hold over him. Most of the good that is done among soldiers is done in hospital; it is there that a chaplain has the best opportunity of knowing them, and the religious impressions produced on their minds are often permanent. Many of them, we know, retain a grateful remembrance of their intercourse with the chaplains during sickness, and ascribe their first serious thoughts about religion to that intercourse.

The chaplains also devote two hours a week to the religious instruction of the children in the different regimental schools. Soldiers' children are generally very intelligent and precocious in intellect; this precocity is doubtless owing to the kind of public life to which they are accustomed almost from infancy. The education they receive in the regimental schools is of a superior character, and the fee is only a penny a month. The religious instruction is of the usual character, and their knowledge of the Scriptures is extensive and accurate. Each chaplain instructs the children of his own religious persuasion, and is careful not to interfere with others. There is a rule of the service that the other children be dismissed while the chaplain is teaching his own class, but this rule is seldom enforced, as it would interrupt the usual routine of work in the school.

Most of the chaplains visit the soldiers' wives and families. The children are conducted to church every Sunday by the schoolmasters, but the married women seldom attend, unless a special order has been issued to that effect by the commanding officer. Their time is so much occupied on Sundays with preparing the children for church, and cooking their husbands' dinners, that they find it impossible to attend service in the forenoon. Some of them, we are glad to say, are in the habit of attending service at church or chapel with their husbands in the evening. It is sometimes amusing to see the terror produced on the minds of very young children by the sight of the chaplain's black coat. The poor little things have been accustomed to see only red coats, and the sombre colours of the chaplain's uniform almost throw them into convulsions. Their

screaming is often so loud and so long continued, that it is found convenient to shorten the visit. His Royal Highness the Commander-in-Chief will perhaps take this fact into account the next time he proposes an alteration in the uniform of her Majesty's chaplains.

Bible classes, taught by chaplains, are now to be found in every camp and garrison town. Commanding officers, in order to encourage the attendance of the men, usually exempt the members of these classes from evening parade. The attendance depends very much upon the popularity of the chaplain and the character of the regiment. There is as much difference in the religious character of different regiments as in that of different parishes. Thus it sometimes happens that more than a hundred men of one regiment will attend a Bible class, while in another the chaplain is obliged to give it up in despair. As a general rule, old soldiers who have seen much service, are least susceptible of religious impressions; our Bible classes in the army are usually made up of young men. There are many pious officers who have private classes for their own men at their quarters, and there can be no doubt that much good is effected in this way. The men know that the chaplains may be actuated only by a sense of duty, while the officers who invite them to study the Bible can have no other motive than a love for their sons. Lectures on interesting subjects are sure to attract the men; we have known a chaplain to draw hundreds to hear him lecture, when he could not obtain a sufficient number to form a Bible class.

The Army Scripture Readers serve as a medium of communication between the chaplains and the men. There are now more than sixty readers in the employment of the United British Army Scripture Readers and Soldiers' Friend Society. This society is supported entirely by voluntary contributions, and has its office at 4, Trafalgar-square, Charing-cross. There were originally two societies, but a few years ago they were amalgamated; the committee is composed chiefly of retired officers, nonconformist ministers, and army chaplains. No practical inconvenience has resulted from the society being composed of such diverse elements; devotion to one common object causes all minor differences to be placed in abeyance; and the same catholicity of sentiment is displayed in the selection of readers. When the examining committee is satisfied that a candidate is a Christian, they care little about the particular denomination to which he belongs; they place a Bible in his hands, and tell him to go and read it with all Protestant soldiers who will listen to him. He must avoid all attempts at proselytising, and keep carefully aloof from the Roman Catholic soldiers. He must act in concert with the chaplains, and receive his orders from them or from the local committee. He must forward quarterly reports to the committee, embodying all that is most interesting in his labours, and these reports have to be signed by the superintending chaplain of

the station. Some of these readers are attached to particular regiments, and accompany them in all their movements; others are stationed at camps or garrison towns, and may be removed from place to place. Most of them have been non-commissioned officers in the army, and are thus familiar with the habits of our soldiers; such men, from their years and experience, are best adapted to this kind of labour; their medals are a sort of introduction to every barrack-room. Much good is being done by these readers, in a quiet, unostentatious way; they mingle freely with the soldiers, and can be more intimate with them than their chaplains; they know all their temptations, their difficulties, and their besetting sins; they can enter readily into all their feelings, and try to influence them for good; in a word, there is all the sympathy between them which naturally exists among men of the same class and the same habits of thought. They strengthen the hands of the chaplains, and bring the most interesting cases under their notice; they draw young soldiers to their classes, and generally serve the same purpose as the lay element in civil life. It is impossible for ninety chaplains to attend to the religious wants of some 300,000 men, scattered over every part of the globe, and there is little prospect at present of their number being increased. One or two facts will show the necessity of the recognition of the lay element in the religious instruction of our soldiers. During the first winter of the Crimean

war, the mortality was so great among the British forces, that the chaplains could scarcely find time to read the funeral service; to converse with the wounded, and to prepare the dying for their final change, was altogether impossible. Many a poor chaplain, wearied and overworked, longed for a Scripture reader to assist him, but, at that time, no such help was available. During the late campaign in India, matters were still worse. Many a regiment marched up and down the country for months without ever seeing the face of a chaplain; hundreds were buried without any religious rite; in the hours of solitary sickness they had none to comfort them. Soldiers wrote home to their friends, telling them how fearful it was to see their comrades dying without a minister of religion to speak a word of comfort or offer up a prayer; officers who before this had cared nothing for the Army Scripture Readers' Society, contributed to its funds, and became its warmest supporters. We have many Scripture readers in India, but we have not yet been able to overtake all the work in that vast peninsula, and in other parts of the globe. Every effort is being made to increase the number of Scripture readers, and all who are interested in the progress of religion in the army, may express that interest by contributing to the funds of a society, the object of which is to make our soldiers good men, fearing God, and fearing no one else.

PHILIP, THE TAMIL PREACHER.

ABOUT the middle of the last century a German nobleman sent a certain sum of money to Gotthilf August Francke, son of August Hermann Francke, to be dedicated to the support of two native children—a boy and girl—at the missionary station of Trankebar, the boy to be baptised by the name of Philip, the girl by the name of Sophia, and fervent intercession to be made for both.

The children were soon found. Not far from the Danish colony of Trankebar lay the town of Negapatam on the coast of Malabar, and near it a village called Multam, where lived a widow woman, Tawasai by name, with five children, for whom she struggled on as well as she could; the youngest of them being a boy, called Palleimuttu.

At this time the slave-trade was most actively carried on along the coast of Malabar, and children more especially were lured away and sold in different European colonies. The heathen princes, indeed, in the interior, did what they could to check the practice, cutting off the right hand of every slave-dealer they could catch; but the trade was too profitable to be put down.

One day, little Palleimuttu, then about ten years old, was accosted by a stranger, who offered him some dry rice, which the child had no sooner eaten

than he became intoxicated, and knew nothing of the way he was being taken. When he came to himself he was in a garden at Trankebar, where his kidnapper left him with other people, promising soon to return, which, of course, he never did, and the child was taken into the house of the Danish commandant and shut up in a room there. Before that he began to fill the house with his cries for his mother, and proved so unmanageable in his distress that he was sent back to the people to whom the garden belonged, and by them kept twelve days, when another boy stolen from Negapatam was given him for companion. However, this last child was fortunate in being soon ransomed by his father, who came and fetched him away, Palleimuttu requesting him, on his way back through a certain village, to mention there the fact of his own captivity at Trankebar.

As soon as it came to his mother's ears she came over to the town; but being unable, from the information given her, to find the place where her child was imprisoned, she ran up and down distractedly looking for him.

It was a Sunday morning, and happening to pass the Missionary Church just as the congregation were coming out, she asked what was going on

there, and was told that it was God's house, where they had been worshipping. Upon that the poor woman burst out :

"If thou who dwellest here art indeed God, show me my child."

Soon after, running through the streets, she saw a crowd of men and boys going from the Danish fort to the harbour, and, recognising her child, fell on his neck weeping. All that she could obtain from the Danish governor was leave to have back her boy, provided the slave-dealer could procure a substitute, in the meanwhile he must be taken again to his former prison, and Tawasai must be content to leave him. In her despair she returned to the Church, and, raising both hands, exclaimed : "Lord, who art worshipped in this house, if thou wilt free my child in ten days, I and my children will come to thy house, and will be thy slaves !"

And in about that time her child really was liberated ; but how did the poor heathen keep her vow ? She no sooner got her boy back, than having washed him all over, she took him to one of the pagodas, placed a lump of butter, and broke a cocoa-nut in two, before the idol seated there, pouring out the milk as a libation, and spending the whole night in the temple. When morning came, however, she hurried away into the interior, dreading to return to her own village for fear of the kidnappers.

Some time after Tawasai had a remarkable dream. She saw a man stand before her in a long black gown like that of the minister who had come out of the Missionary Church, and this man said, "Thou didst promise to come, thou and thy children, to our house ; wherefore art thou not come !" Impressed with this dream she returned to Multam, took her youngest daughter, and came with her and Pullemuttu to the town of Trankebar. There were then seven missionaries settled there, and one of the name of Wiedebroch kept the school. To him the widow and her children were brought ; he took the latter into the school, and gave the widow a home in a suburb called Velipaleiam, where there were a few Christians, the catechist of the place living next door to Tawasai. It soon appeared that she was genuinely awakened, and after religious instruction had been bestowed upon her and her children, they were, in the September of 1741, baptised with eight other converts. Pullemuttu became Philip, and his sister, Sophia. So the money and the prayers of the German nobleman had been well laid out.

The Tamil congregation at Trankebar then numbered 1300 souls, who were carefully looked after by the missionaries. There was a mission office within the church assigned to women, chiefly to widows. It was to visit from house to house teaching the catechism, and Tawasai, having given decided proofs of piety and intelligence, was appointed one of these female catechists, and proved herself worthy of the post. Meantime her children too advanced the interests of the mission in their department. The old German missionaries had a

practice of publicly examining their school children every month in the presence of numbers of heathen, and of taking the elder ones with them on their missionary tours. Arrived at neighbouring villages the children sang, related Bible stories, said their catechism, &c., and excited great interest among the heathen population.

In the course of five years Philip who was one of Wiedebroch's best scholars, expressed himself anxious to learn some handicraft, and leave the missionaries. But Wiedebroch said that he must not do this of his own will, but must wait for "some token of the will of God." The youth was obedient to his benefactor, and accordingly waited for a way to open. In 1746 a missionary of the name of Kleiu came from Germany to Trankebar. I cannot dwell here at any length upon the life of this devoted man, but as he was Philip's spiritual father and guide, I must give a brief description of his character. Kleiu was equally remarkable for activity and humility, like the great apostle of the Gentiles, labouring more abundantly than his brethren, and yet esteeming himself the least of them all. Cheerful, loving, forgiving, patient, self-denying, fearing no hardships, no fatigues, counting not his life dear to himself : such was the man to whose care the Lord committed our young convert Philip. In the year of his arrival, Kleiu took him from school to be his assistant. Meanwhile Sophia had married happily, and Tawasai, rejoicing in her own humble sphere of usefulness, and in the well-being of her children, was the happiest woman in the district.

In 1751 Philip, who had improved intellectually as well as spiritually in Kleiu's service, was found the most promising candidate in all Trankebar for the post of schoolmaster to the missionary school, a post that he occupied for six years with great success, though the missionaries discovered even then that he was fitted for higher things.

The Tamil congregation had increased considerably during the last ten years, and now numbered above 4000 souls. The missionaries had found it expedient to appoint certain pious natives to go round in the town as catechists, repeating the sermons of the pastors, and conversing freely upon spiritual subjects both with converts and heathens. But there were not many natives fitted for such a work, and when one of them died it was a difficult matter to replace him. In 1757 there was a vacancy, and the schoolmaster Philip was chosen to fill it, though his feeble physical constitution did not seem well adapted for so laborious a position. He himself felt so diffident of his own powers that he earnestly requested to be allowed to remain where he was, and time was accordingly granted to him to lay the matter before the Lord in prayer. Of course he also asked his mother's advice ; but she had such exalted notions of what preaching should be, she feared to urge him. However, Philip being appointed of God to the office, his own reluctance was gradually overcome, and he was publicly ordained catechist. The good

Tawasai had had the joy of seeing his ministry blessed for four years, when her own health broke down, and she gave up the post she had faithfully filled for twenty years in the suburb of Velipaleiam, where she was loved and honoured as a mother of all the Christian population. Feeling her end draw near, she requested to have the sacrament administered to her. The missionary who visited her found her very weak, but perfectly conscious. "Wouldst thou not rather," he asked, "remain here below and serve the Lord longer, if it were His will?" "He calls me," was her reply. "Art thou ready to go?" "I am ready." "Art thou not a sinner?" "Yes; but I am clean, through his blood." When she had received the sacrament she said, "Take care of my children," and fell asleep. The next day a large number followed her to the grave.

Philip had had good cause to be anxious about his feeble health. He was often, for three months at a time, quite unable to work. But the Lord taught him much during these periods of inaction, and enabled him to effect more than many who were strong. Not contented with his town occupation, he preached every Wednesday evening in a neighbouring village called Sandirapadi, and both Christians and heathens took pleasure in hearing him. Klein continued the fervent friend of his former servant, and his influence guarded him against the danger of preaching mechanically. On one occasion when Philip was ill, Klein visited him, and conversed upon the text, "Come unto me." "Yes," said Philip; "and well for us it is that we may come just as we are. I have sometimes sad wicked thoughts in my heart, and don't know what to do but to go with them to the Lord, and he helps me mightily." "Thou art right," said Klein; "we must be like a child barked at by a dog; it does not stay to fight it out with the dog, but runs away to its father." Such was the simple and confidential intercourse between these two Christian men.

Philip had now been a town catechist for twelve years, and had given full satisfaction. But the influence of the mission extended beyond the town. The missionaries were in the habit of travelling far into the interior and preaching; and as they could not themselves omit also the additional care of souls this led to, they had appointed two native pastors, who were both at this present time getting old and past work. They therefore applied to the authorities at Copenhagen for permission to ordain a third pastor, and knew no better man to propose than Philip, both on account of his personal piety and ministerial gifts. The authorities at Copenhagen took a couple of years to consider the matter—then gave their consent. It did not, to be sure, take so long to obtain Philip's, though he, too, was some time before he could consent. He was then forty-two years of age, and fully aware of the difficulties to be encountered. However, he was sent on a missionary journey or two, and having himself seen

the great spiritual need of the country, he came back willing to labour there.

Accordingly he had to take orders; nor would the Copenhagen board relax the severity of the previous examinations. The missionaries tried him in *theologia dogmatica*, *theologia polemica*, *historia ecclesiastica*, and *theologia exegetica*. Philip stood the test satisfactorily, and in the close of 1772, the old brother Kohlhoff, who had baptised, ordained him in the presence of eleven pastors and of the governor.

A wide sphere of activity now opened out to him. At first it was proposed to station him at Tanjore, but as the king of that place was at that time in some political embarrassment, it was finally decided that he should remain at Trankebar regularly, visiting his widely-scattered flocks at the three great yearly festivals, and taking many other journeys besides. Here is an extract from a letter written by him after his three first visitations, to the director of the Halle Mission:—"I have now accomplished my three journeys into the interior, preaching the Word and administering the sacraments to Christians, as well as calling the heathen to the knowledge of God. I only wait the time when I may be able to fulfil my promise to my spiritual fathers, and settle down for good with the sheep committed to my care. It is God's word alone that can turn these benighted heathen to the truth; wherefore I instantly beseech you to remember me in your prayers, that I may be found faithful and wise."

Indeed, the circumstances in which a native pastor at that period found himself did require no little wisdom and faithfulness. His flock, widely dispersed as they were, were liable to evil influences alike from heathen, Mussulmen, and Roman Catholics; added to which the pastor was also to be a missionary, and to labour towards the conversion of those Catholics, Mussulmen, and heathen. Philip continued thus labouring for sixteen years, and the Lord prospered him abundantly. The Church under his care increased considerably; and though his bodily frame often succumbed to illness, he disregarded suffering and danger, content to take his pilgrim's staff, and wander hither and thither so long as the Lord saw fit.

In the beginning of 1788, however, his pilgrimage drew to an end. He died in February, at Trankebar, and his old master, the missionary Klein, with a sorrowful heart, preached his funeral sermon. Rohlhoff, who had baptised and ordained him, mourned him equally. "How much we have lost in him," wrote Klein, "and we see no one who can replace him!"

Indeed, after Klein's own decease, which soon followed, heavy trials came upon the Trankebar Mission. They are now, however, over, the Leipsic Mission having taken up the good work with success. "On the 15th of June, 1860," wrote the Missionary Schwarz, "I travelled from Magaverand to Trankebar, to attend the ordinations of two native

pastors, Nallatambi and Samnel. On the 27th we had the joy of laying hands on them, and devoting them to the preaching of the Gospel in our Evangelical Lutheran Church. Our good Nallatambi, who had for several years been my assistant, is now gone to Coimbatore to take the glad Gospel tidings to the heathen there. He has a good report in all the Churches as a thoroughly humble, pious,

and conscientious man, respected and beloved by high and low, Christian and heathen. Our newly ordained fellow-labourer Samnel (a descendant of the first Tamil native preacher Aaron), who is at present stationed at Combaconum, is also endowed with many good gifts from above, and, by God's grace, improves continually in preaching impressively and intelligibly to the poor and the ignorant."

THE EDUCATION OF THE CLERGY IN ITALY.

THE priests are decided enemies to Evangelisation, and in no way seek to veil the aversion they feel. In our present study of the religious condition of Italy, it behoves us to become thoroughly aware of the causes of their enmity, that we may be able to devise remedies against it.

It is not true that all priests dislike the Gospel from party spirit; those who hold this idea do not know the Italian clergy, and calumniate them from mere thoughtlessness. And it is equally a calumny to affirm that they are foes to the Gospel because it would deprive them of temporal power, wealth, honour, and personal advantages of different kinds. No doubt there are too many who are influenced by such motives, but it is incorrect to attribute them to the whole body. To do so is tantamount to declaring that the clergy are not sincere in their objections—are hypocrites who do not believe what they teach. With all deference for such fiery controversialists, I beg to say I am not of their opinion. There are in Italy, as elsewhere, priests of this unworthy stamp, but I have good reasons for believing that they are but a minority. All alike indeed oppose the spread of the Gospel, and their modes of doing this are invariably unworthy of educated men; but still I feel confident that the greater part of them are at least perfectly sincere in their opposition.

No doubt it is easier to believe in the sincerity of priests who are ignorant of the Bible, than in that of those who are conversant with it. In the latter case we are tempted to ask how they can honestly disapprove of it, and support doctrines diametrically opposite to its teaching? But when we consider the false education they have undergone, the problem is easily solved. Protestants who do not, or will not, thoroughly understand the Church of Rome, believe that the education given in its seminaries is much the same as that bestowed upon candidates for the ministry in a Protestant Church. The theological studies of the one must, they think, have much in common with those of the other, as to their method at least, if not as to their doctrines. Hence, when a priest becomes a Protestant, he is at once supposed fit for the ministry; but if this were so, how could we explain the general want of success we observe in such cases? An ex-priest seldom makes a good pastor, but we are not to attribute this to want of sincerity in his conversion. Conversion makes a

Christian, but to be an Evangelical minister, two things besides conversion are needed: the requisite gifts from above for the ministry, and a perfect course of study of God's Word. Now, the priests who become Protestants generally imagine that they have but to exchange the mass for the Protestant pulpit, having been educated to look upon the ministry as neither more nor less than a profession, like that of a lawyer, a physician, &c. And this very education of theirs it is which makes them *honest* enemies to the Gospel; and it is from this point of view that I am now about to look at it.

There are in the Church of Rome the regular clergy and the secular clergy, and their education differs considerably.

The regular clergy, composed of members of the different religious orders, as the Capucins, Franciscans, Dominicans, Jesuits, &c., receive their education in monasteries, the secular clergy in seminaries. We will begin with the first; and that I may not be accused of exaggeration, and of speaking of recognised abuses as approved practices, I shall limit myself to the education carried on in Rome, and which I myself have witnessed. Now, Rome is undoubtedly the model city: it is the seat of the Pope; it is the resort to which youths are sent from all parts of the world to receive a clerical education; whatever is done there, is done under the eyes and by the orders of the Pope; and, therefore, it is surely from thence that we may most fairly select our illustrations of the system pursued in the education of the regular clergy.

Generally, youths are received into the monasteries at the ages of fourteen to fifteen. Those who are to be eventually ordained priests in some of the more cultivated of the religious orders, are required to have a certain amount of acquaintance with the Latin grammar; for other orders—as for instance, the Capucin and Franciscan—the only preliminary qualification required is reading and writing. As soon as the religious dress is donned, the novitiate, which lasts a year, begins. This year is spent in a monastery apart, where there are but few brothers, the regulations being consequently more exactly observed; and, moreover, the novices inhabit a separate part of the building, that they may neither see nor hear what the rest of the friars are doing, and know nothing of monastic life. They, themselves, are placed under the care of an old and

bigoted friar, called the Master of the Novices, and charged with their religious education, which consists in their being entirely and severely precluded from any study whatever, rigorously watched, and having the most secret thoughts of their hearts probed into. They are obliged to confess to this father, and, in addition, to confess publicly all their sins and offences. The instruction he bestows on them is restricted to an inculcation of blind obedience and negation of their own reason. The voice of their superior is, he tells them, the voice of God; and, even should that superior enjoin what is wrong, they are blindly to obey him, for to dispute his orders is to rebel against God. The books that they are permitted to read all have the one same aim of annihilating the *man* to create the *friar*. The novices may not even speak to the friars, and they are very seldom allowed to speak to their spiritual fathers, and this only in the presence of their reverend master. Their young hearts are turned away from true religion, and imbued with fanaticism; and, under pretext of learning humility, they are subjected to a degradation and debasement which their master pronounces to be a course of sanctification.

I have seen things done in the novitiate of the Capucins which might well horrify; and yet these were nothing extraordinary, but mere daily occurrences in the life of the poor youths educated to be teachers of religion. A novice might not speak to his reverend master without first kissing his feet and remaining on his knees before him. I have seen a novice, for having presumed to look in his master's face, condemned to wear a bandage of coarse cloth over his eyes as a punishment; while, at the same time, he was obliged to occupy himself in the menial works of the monastery. Almost daily, some novice or other has as an exercise of humility, to crawl about kissing the feet of the friars who are at dinner, and after this pleasant operation he is to take his food upon the ground with the cats; nor is he permitted to drive them away if, as is often the case, they happen to insist upon his particular morsel. The novices are very often obliged to fall upon their knees in the midst of the refectory, and, while the friars are dining, to confess publicly their offences, that they may be publicly rebuked by the superior, and afterwards to go through their penance, which is generally to repeat the 51st Psalm whilst scourging themselves with a knotted cord, and, finally, to kiss the feet of the assembled friars. Amongst the Passionists it is customary to lie down at the door of the refectory, and be trodden on by all the brothers as they leave the table. After a year of such education the *man* is annihilated, the heart is lost, the intellect is darkened, and the friar is formed. Nevertheless the Jesuits consider a year insufficient to work so great a transformation, and their novitiate lasts for two.

After this course of preparation the youths who have gone through it satisfactorily are admitted to

take the vows, and at the age of sixteen find themselves indissolubly bound. It is then that their intellectual education begins, and they are accordingly sent to other monastic institutions devoted to studious pursuits. The two branches in which the candidates for the priesthood are then instructed are philosophy and theology. The students acquiring the former go by the pompous name of philosophers; the others are called theologians. Philosophy is divided into two branches, logic and metaphysics. The logic does not teach the students to reason, but to frame syllogisms according to the ancient barbarous method, which tends to dull and pervert the intellect, accustoming it, not indeed to think a reason, but to give a determinate form to mere words, and to chain thought by this barbarous form.

The metaphysics consist in theories of the contingent, the possible, the real, the nominal, &c., all treated in the syllogistic form. Next comes the study of the human soul and its faculties; but this, too, according to the ideas and methods of the middle ages, and in syllogistic form. Finally, the being and providence of God are treated of, always according to the same method. Physics, sciences, chemistry, geometry, mathematics, astronomy, &c., are not, generally speaking, useful in monasteries, although there are a few where some slight amount of scientific study is permitted, but without instruments, without apparatus, and according to the method of the last century. As to the history of philosophy, the philosophy of history, and the metaphysical and psychological questions raised by science in our day, these young men are wholly ignorant of them all!

Two years having been passed in the so-called study of philosophy, they pass on to theology, and fall under the care of two teachers, one of whom explains dogmatic, and the other moral, theology. The course of dogmatic theology consists of a stereotyped manual, compiled by some of the brothers, which the students have to get by heart, and repeat a little of daily. Manuals of the kind are full of scholastic questions, treated in syllogistic fashion. As to exegesis, ecclesiastical history, external evidences, &c., they form no part of the theology of the monks; and Greek and Hebrew are almost unknown, even to the teachers.

Four years having been devoted to the theological course above described, the students become "*lettori*," that is, masters in theology. As to the moral theology taught, it ought rather to be called casuistry, for, instead of the principles of evangelical morality, it consists in resolving how imaginary cases, put by the master, ought to be met.

After such an education as this, how, I ask, are men to rise to a knowledge of the sublime Christianity of the Gospel? The worst of all ignorance is that which believes itself wise. Now, these theological brothers hold themselves to be learned men without knowing a word of Greek or Hebrew. How, then, can they comprehend the Bible? The

unlettered Christian, indeed, may do so without knowing any language but his own, because, being humble and prayerful, he asks and receives the help of that Holy Spirit whom he acknowledges as his only teacher; but these poor men fancy themselves learned, and, in their difficulties, have recourse, not to the Holy Spirit, but to other men as blind as themselves.

But I shall be told that, even amongst the friars, there are men to be found eminent in all branches of theology. True; but these are very few compared to the multitude of the ignorant who believe themselves wise: and, further, we must observe that their cases have been exceptional: these men did not acquire the knowledge they possess in the monastery, and, therefore, they do not prove anything in favour of the system of education thus bestowed.

The regular clergy there, generally speaking, oppose the Gospel, because they have been stulti-

fied by their scientific and religious education; they cannot see that the dogmas taught them have been invented of men, for they are ignorant of the history of these dogmas; they cannot see that the Bible is the only rule of faith, because their ignorance of the original and of the principles of exegesis shuts them out from the Bible; they cannot discover the corruptions of their Church, for they know nothing of its history. Accustomed to consider the Pope infallible, and those who differ from him destined to damnation, it is impossible that they should rise above the religious prejudices which have been so long taught them,—which have been, indeed, the basis of their whole education.

How, then, are we to combat these adversaries of Evangelisation in Italy? I propose to give you my ideas on this head in my next paper, after describing the education given in the seminaries to the secular clergy.

L. DESANTES.

THE CHURCHES IN THE CONFEDERACY.

BY THE REV. DR. HOGE OF RICHMOND.

THE sundering of the political ties which once connected the States of the Confederacy with the Federal Government was promptly followed by a dissolution of the ecclesiastical bonds which had previously united the Churches, North and South.

Presbyterians, Episcopalians, Baptists, and Methodists, all now have distinct organisations of their own, with all the instrumentalities needed for Church extension, and for the edification of those already within the fold of Christ, by means of committees for the publication of religious literature, for the education of pious young men for the Gospel ministry, and for carrying on the great work of domestic and foreign missions.

These operations are now much hindered by the war; but all that pious zeal and ingenuity can devise, in the way of overcoming obstacles, is employed, and with the return of peace these agencies will at once have scope to act in their full power and efficiency.

The position of the Methodist and Baptist Churches—both of them large and influential denominations—since the disruption of the late Union, their ecclesiastical enterprises and their prospects of still greater enlargement and usefulness, may well furnish subject-matter for another paper. All that is designed in this is a brief notice of the present *status* of the Episcopal and Presbyterian Churches.

The last General Convention (triennial) of the Episcopal Church of the whole United States met in Richmond—then only the capital of Virginia, but now of the Confederacy—in 1859. At that time there were connected with it thirty-three dioceses and three missions. When the Convention reassembled in New York, in 1862, “neither

bishop, presbyter, nor lay representative appeared” (as an article in the *Christian Remembrancer* for January, 1863, informs us) “from the dioceses of Virginia, North Carolina, South Carolina, Georgia, Florida, Tennessee, Alabama, Mississippi, Louisiana, or Texas; or from Arkansas, which seems to have grown from a mission into a diocese concurrently with secession. Everybody knew why. A new nationality had been *de facto* created, and its armies were facing up to the armies of the United States. The Church had followed the action of the State, and constituted a “Protestant Episcopal Church in the Confederate States.” The Constituent Convention had been held, and the first regular “Council” was to assemble in Georgia about a month after the meeting of the Residuary Convention in New York.

The first General Council was held in 1862, and the bishops sent forth a pastoral letter addressed to the members of the Protestant Episcopal Church scattered throughout the Confederate States. There is something impressive in the tone of the opening paragraphs:—

“By the mighty power of the Holy Ghost we have been permitted to bring our deliberations to a close in a spirit of harmony and peace which augurs well for the future welfare of our branch of the Church Catholic; and our first duty is to thank Him who has promised to be with His Church to the end of the world, for His presence with us during our consultations, and for the happy conclusion to which He has brought our sacred labours.

“Seldom has any Council assembled in the Church of Christ under circumstances needing His presence

more urgently than this which is now about to submit its conclusions to the judgment of the Universal Church. Forced by the providence of God to separate ourselves from the Protestant Episcopal Church in the United States,—a Church with whose doctrine, discipline, and worship we are in entire harmony, and with whose action, up to the time of that separation, we were abundantly satisfied,—at a moment when civil strife had dipped its foot in blood, and cruel war was desolating our homes and firesides, we required a double measure of grace to preserve the accustomed moderation of the Church in the arrangement of our organic law, in the adjustment of our Code of Canons, but, above all, in the preservation, without change, of those rich treasures of doctrine and worship which have come to us enshrined in our Book of Common Prayer. Cut off likewise from all communication with our sister Churches of the world, we have been compelled to act without any interchange of opinion even with our Mother Church, and alone and unaided to arrange for ourselves the organisation under which we should do our part in carrying on to their consummation the purposes of God in Christ Jesus.”

Among the “encouragements enumerated in the pastoral letter there is special gratulation in consequence of the fact that there had been no division in the Episcopal Church in the Confederate States.

“Believing, with a wonderful unanimity, that the providence of God had guided our footsteps, and, for His own inscrutable purposes, had forced us into a separate organisation, there has been nothing to embarrass us in the preliminary movements which have conducted us to our present position. With one mind and with one heart we have entered upon this blessed work, and we stand together this day a band of brothers, one in faith, one in charity. There may be among us, as there always must be, minute differences of opinion and feeling, but there is nothing to hinder our keeping the unity of the spirit in the bond of peace. We are all satisfied that we are walking in the path of duty, and that the light of God’s countenance has been wonderfully lifted up upon us. He has comforted us in our darkest hours, and has not permitted our hearts to faint in the day of adversity.”

The last General Assembly of the Presbyterian Church of the United States, prior to the disruption, was held in May, 1861. There were present 260 commissioners, while there were 329 at the preceding Assembly. From the Synods of North Carolina, South Carolina, Georgia, Alabama, and Arkansas, there were no commissioners. From the other Southern and Border States there were 16, all told, against 90 of the preceding year. The reason of this is obvious. The desire had gone abroad through all the Presbyteries of the South, to form a separate organisation. Some who had been appointed as commissioners had no wish to sit in council with men who were doing all in their power

to encourage a war of invasion against the South. And of those who did go from the Southern States, some were attracted by the power of old associations, and others because they fondly dreamed that an ecclesiastical separation from the North was not the inevitable consequence of the dissolution of political ties. It would have been better had they all remained at home. That Assembly adopted a paper, enjoining upon Presbyterians, North and South, their duty “to strengthen, uphold, and encourage the Federal Government.”

Against this paper, Dr. Hodge, of Princeton, New Jersey, protested, on the ground that, as an ecclesiastical body, the Assembly had no right to decide a political question, and that the citizens of the seceded States, believing that their first allegiance was due to the sovereign States in which they resided, could not obey the command of the Assembly without treason against the Governments to which they belonged; that such an utterance on the part of the Assembly would be a national calamity, disastrous to the interests of religion, and calculated to carry away the Church from its true principles by a worldly and fanatical spirit. This protest was unavailing. The paper referred to was adopted by an overwhelming majority. This was, of course, a death-blow to the unity of the Presbyterian Church in the States.

As one by one the States of the South withdrew from the Union, the Presbyteries within their limits which had been connected with the General Assembly of the Presbyterian Church of the United States, renounced the jurisdiction of that body, and dissolved the ties which had bound them ecclesiastically to their brethren of the North; but as they were one in faith and order, and still adhered to their old standards, measures were promptly adopted for giving expression to their unity, by the organisation of a Supreme Court upon the model of the one whose authority they had just renounced.*

The Synod of Virginia, the largest in any Southern State,—having on its roll 98 ministers, and 128 churches,—at its annual meeting in October, 1861, spent a portion of its time in earnest and solemn discussion in reference to its relations to the General Assembly of the United States, and the proposed formation of a General Assembly for the Confederate States. After long and prayerful consideration of the whole subject, a report was adopted, with the following preamble:—“The records of the Presbyteries submitted to this Synod showing that all of them have severed their connection with the General Assembly of the Presbyterian Church of the United States, and have appointed commissioners to organise a General Assembly of the Confederate States of America, on the basis of the Confession of Faith and Discipline, it is resolved—*That we heartily approve and sanction this action.*” In accordance with the recommendation of the Synod, and of other ecclesiastical bodies, commis-

* Address of the General Assembly of the Presbyterian Church of the Confederate States to all the Churches.

sioners, duly appointed from the Presbyteries in the Confederate States, met at Augusta, Georgia, on the 4th of December, 1861, and then and there proceeded to constitute the General Assembly. "The Church, therefore, in the seceded States, presents now the spectacle of a separate, independent, and complete organisation, under the style and title of the Presbyterian Church in the Confederate States of America."^{*}

An Address was issued by that Assembly, from which a few extracts are here given, sufficient to enable the reader to appreciate the spirit and purpose which animated its members:—

"The first thing which roused our Presbyteries to look the question of separation seriously in the face, was the course of the Assembly in venturing to determine, as a Court of Jesus Christ, which it did by necessary implication, the true interpretation of the Constitution of the United States as to the kind of government it intended to form. A political theory was, to all intents and purposes, propounded, which made secession a crime, the seceding States rebellious, and the citizens who obeyed them traitors. We say nothing here as to the righteousness or unrighteousness of these decrees. What we maintain is, that, whether right or wrong, the Church had no right to make them—she transcended her sphere, and usurped the duties of the State. The discussion of these questions, we are sorry to add, was in the spirit and temper of partisan declaimers. The Assembly, driven from its ancient moorings, was tossed to and fro by the waves of popular passion."

"We frankly admit that the mere unconstitutionality of the proceedings of the last Assembly is not, in itself considered, a sufficient ground of separation. It is the consequence of these proceedings which make them so offensive. It is the door which they open for the introduction of the worst passions of human nature into the deliberations of Church Courts. The spirit of these proceedings, if allowed to prevail, would for ever banish peace from the Church, and there is no reason to hope that the tide which has begun to flow can soon be arrested. . . . For the sake of peace therefore, for Christian charity, for the honour of the Church, and for the glory of God, we have been constrained, as much as in us lies, to remove all occasion of offence. We have quietly separated, and we are grateful to God that, while leaving for the sake of peace, we leave it with the humble consciousness that we, ourselves, have never given occasion to break the peace."

"If it is desirable that each nation should contain a separate and an independent Church, the Presbyteries of these Confederate States need no apology for bowing to the decree of Providence, which, in withdrawing their country from the government of the United States, has, at the same time, determined that they should withdraw from the Church of their fathers. It is not that they have ceased to love it

—not that they have abjured its ancient principles, or forgotten its glorious history. It is to give these same principles a richer, freer, fuller development among ourselves than they possibly could receive under foreign culture. It is precisely because we love that Church as it was, and that Church as it should be, that we have resolved, as far as in us lies, to realise its grand idea in the country, and under the Government where God has cast our lot. With the supreme control of ecclesiastical affairs in our own hands, we may be able, in some competent measure, to consummate this result. In subjection to a foreign power, we could no more accomplish it than the Church in the United States could have been developed in dependence upon the Presbyterian Church of Scotland. The difficulty there would have been, not the distance of Edinburgh from New York, Philadelphia, or Charleston, but the difference in the manners, habits, customs, and ways of thinking, the social, civil, and political institutions of the people. These same difficulties exist in relation to the Confederate and United States, and render it eminently proper that the Church in each should be as separate and independent as the Governments."

At this Assembly, Executive Committees of Publication, Education, and Domestic and Foreign Missions were appointed; and the only thing peculiar in these agencies, which are common to all Evangelical denominations, is the manner in which they are to be conducted; which is, instead of relying on Boards and outside societies, to require the Church to do its own work, by holding the committees directly responsible to the ecclesiastical courts, and by making the Church, not a superintendent of the work committed to it, but a doer of that work; in a word, practically to illustrate the true and scriptural theory, that "the congregation of believers, as visibly organised, is that very society or corporation which is divinely called to do the work of the Lord."

The second meeting of the Southern Assembly was held in Montgomery, Alabama, in May, 1862. One of the most interesting topics of discussion was in reference to the religious instruction of the negroes; and a committee was appointed to prepare a pastoral letter on the subject. Now that the people of the South form a distinct and separate community, there is a quickened interest felt, and a more profound sense of responsibility, in behalf of the coloured population; and there is a steadily growing desire and determination to do all that can be done for their temporal and spiritual well-being.

The coloured population is henceforth to be a *home* population—born upon the soil, and, in most instances, of parents who have been long enough under the influence of civilisation and religion to feel the benign influence of both. The importation of native Africans, in former times, introduced degraded savages and idolaters among the negroes who had been partially enlightened and

* Address.

evangelised, and so was a hindrance to their farther improvement.

The African Slave Trade was prohibited by the *Congress* of the old United States, but in the *Confederacy* it is prohibited by the *Constitution*.

It is therefore excluded, not by a municipal, but by a fundamental, law. In Section ix., Article I., of the *Constitution* of the Confederate States, unanimously adopted at Montgomery, Alabama, March 11, 1861, the importation of negroes of the African race from any foreign country is expressly forbidden, and Congress is required to pass such laws as shall effectually prevent the same.

We are enabled to give the views of two great and influential denominations, as officially expressed, with reference to the religious instruction of the coloured population—the Episcopal and Presbyterian. Nor are the Methodists and Baptists a whit behind them in zeal for the evangelisation of the Africans; indeed, by far the greater number of converted negroes are members of their communions.

The sentiments of the Protestant Episcopal Church, in reference to this interesting department of Christian labour, are forcibly expressed in the pastoral letter of their bishops. It says:—

“God is perchance intending, through these inscrutable measures, to shut us up to that great work which He has placed at our very doors, and which is, next to her own expansion, the Church’s greatest work in these Confederate States. The religious instruction of the negroes has been thrust upon us in such a wonderful manner, that we must be blind not to perceive, that not only our spiritual but our national life is wrapped up in their welfare. With them we stand or fall, and God will not permit us to be separated in interest or in fortune.

“The time has come when the Church should press more urgently than she has hitherto done upon her laity, the solemn fact the slaves of the South are not merely so much property, but are a sacred trust committed to us, as a people, to be prepared for the work which God may have for them to do in the future. While under this tutelage, He freely gives to us their labour, but expects us to give back to them that religious and moral instruction which is to elevate them in the scale of being.

“It is likewise the duty of the Church to press upon the masters of the country their obligation, as Christian men, so to arrange this Institution, as not to necessitate the violation of those sacred relations which God has created, and which man cannot, consistently with Christian duty, annul. The systems of labour which prevail in Europe, and which are, in many respects, more severe than ours, are so arranged as to prevent all necessity for the separation of parents and children and of husbands and wives; and a very little care upon our part would rid the system, upon which we are about to plant our national life, of these unchristian features. It belongs, especially, to the Episcopal Church to urge a proper teaching upon this subject, for in her

fold and in her congregations are found a very large proportion of the great slaveholders of the country. We rejoice to be enabled to say that the public sentiment is rapidly becoming sound upon this subject, and that the Legislatures of several of the Confederate States have already taken steps towards their consummation. Hitherto have we been hindered by the pressure of abolitionism; now that we have thrown off from us that hateful and infidel pestilence, we should prove to the world that we are faithful to our trust, and that the Church should lead the hosts of the Lord in this work of justice and of mercy.”

The pastoral letter issued by the General Assembly of the Presbyterian Church in the Confederacy is not at hand, or extracts would be presented from it. But at the very first Assembly, which was held at Augusta, in 1861, an address was delivered on the subject by one of the members,* which was published by order of the Assembly. It may therefore be regarded as expressing the views of that body. After an appropriate introduction it asks:

“*Whence came this people?* Originally from the kraals and jungles, the cities and villages, of the torrid regions of Africa, wonderfully adapted by constitution and complexion to live and thrive in similar latitudes in all the world. They share our physical nature, they are bone of our bone, and flesh of our flesh; they share our intellectual and spiritual nature; each body of them covers an immortal soul, whom God our Father loves, for whom Christ our Saviour died, and unto whom everlasting happiness or misery shall be meted in the final day. They are not the cattle upon a thousand hills, nor the fowls upon the mountains, brute beasts, goods and chattels to be taken and worn out and destroyed in our use; but they are men, created in the image of God, to be acknowledged and cared for spiritually by us, as we acknowledge and care for the other varieties of the race, our own Caucasian, or the Indian, or the Mongol.

“*What is their social connection with us?* They are our constant and inseparable associates; where we dwell, they dwell; where we die and are buried, they die and are buried; and, more than all, our God is their God. Many of us are nursed at their generous breasts, and all carried in their arms. They help to make us walk, they help to make us talk, they help to teach us to distinguish the first things we see, and the first sounds we hear. They mingle in all our infantile and boyish sports; they are in our chambers, and in our parlours, and serve us at every call; they are with us in the house and in the field; they are with us when we travel on the land and on the sea; and when we are called to face dangers, or pestilence, or war, still are they with us; they patiently nurse us and ours in long

* Rev. C. C. Jones, D.D., an eminent and useful minister, long known for zeal and efficient labours on behalf of the coloured people.

nights and days of illness ; our fortunes are their fortunes ; and our joys are their joys ; and our sorrows are their sorrows ; and among the last forms that our failing eyes do see, and among the last sounds our ears do hear, are their forms and their weepings, mingled with those of our dearest ones, as they bend over us in our last struggles, dying, passing away into the valley of the shadow of death ! My brethren, are these people nothing to us ?

“What is their value as an integral part of our population, to ourselves, to our country, and to the world itself ?

“They constitute the great bulk of our agricultural population, and the immense returns of our soil come from their patient labours ; labours which furnished three-fourths of the exports of the old United States, and brought three-fourths of the revenue into the national treasury. They were the mainspring, the mighty power that set and kept in motion, year after year, the unexampled and ever-increasing wealth and prosperity of the whole country. By the product of their labours they have not only, to an immense extent, created the commerce of our own country, but largely increased that of the world. The ocean washing our shores is kept hoary with the ploughing of vessels, passing up and down ; every sea is whitened with sails, and the heavens over them darkened with the smoke, of the swift ships steering to the four corners of the earth. By their labours they furnish the most valuable and imperishable staple for mercantile exchanges ever known in the annals of commerce ; and there are millions of the population of foreign nations, men, women, and children, dependent upon the supply of this staple for their daily bread.

“For what object did God bring them to our land ?

“Beyond these worldly purposes, there was the purpose (and we say so, for we see it fulfilled and fulfilling), of advancing the civilisation and salvation of the negroes, through the Gospel of His Son. He permitted, in His inscrutable providence, men, in their insatiable avarice, at immense sacrifices and sufferings, to collect and bring the negroes from their native continent to ours, and overruled it with all its evils for good, by precipitating a nation of imbruted, enslaved, and wretched heathen into the very lap of Christianity. In this strange work, the command to the Church, ‘Go ye into all the world, and preach the Gospel to every creature,’ is stayed ; nay, turned backward, and the Lord has caused the heathen to come to us, and learn our language, and manners and customs, and live with us, that they might more easily, and speedily, and constantly hear of the Saviour’s love, and believe and live ; and it has been overruled to this blessed end. Since their coming, Ethiopia has stretched out her hands to God, yea, to the Saviour on the cross, and thousands and tens of thousands have been going, lo ! for these two hundred years, in company with their teachers and owners to people the

celestial city, the land of rest, which Jesus has purchased and prepared for His people. Praise God in the earth, and praise Him in the heavens, for His wonderful works of mercy to the children of men.

“How shall we as a Church communicate to them the religious instruction which they need ?

“This instruction casts itself in two departments : first *private*, and then *public*.

“You are responsible for both children and servants. Gather, therefore, your servants about your house to family worship night and morning ; read the Scriptures ; explain them if you will ; sing praises to God, and pour out your prayers before Him. Your servants will receive instruction and blessing.

“Next must follow *plantation prayers and instruction*. A comfortable room or chapel should be provided and consecrated for the purpose, where your people may assemble for worship, two, or three, or more evenings of the week, as they may arrange among themselves ; and where you, as the head of your household, may meet them for religious instruction, even if you do not carry that instruction beyond reading the Scriptures, and singing and praying with them ; only be you regular and fervent in so doing. In this room or chapel, marriages may be solemnised, and funeral services performed. And here you may meet the church members from time to time for special instruction, or prayer for a revival, and such persons as are under serious impressions and need your careful instruction. And here also you may invite any kind, wayfaring minister to preach a sermon to your family and people, when he carries a night with you, and so enable him to fulfil the command, ‘As ye go, preach,’ and to feel happy that he has not been burdensome to you, ‘for the workman is worthy of his meat.’ This is the true way to show hospitality to ministers.

“Establish, in addition, that indispensable aid to plantation instruction, the plantation Sunday-school for the children and youth, and for all adults who choose to connect themselves with it. Assemble the school every Sabbath afternoon or evening, and as frequently in the week as you please to do so ; conduct it on the infant-school plan, questioning and instructing all together from the Scriptures and catechisms ; or avail yourself of the help of your good wife, who will always second your efforts ; perhaps she will prefer to take the charge of the school, and relieve you altogether ; or you may put it under the care of your pious daughter or son. Experience proves plantation Sabbath-schools to be of great and lasting value, for they exert a happy influence upon the active piety of the owner and of his family ; they civilise the children and youth, and they christianise them, and save their souls. They have made rough plantations to bud and blossom with the fruits of righteousness.

“For the *public* instruction of the negroes, we rely mainly, if not entirely, upon our *settled pastors*,

or stated supplies. It is impossible to perform the work by missionaries. The pastors are the labourers in this field. My brethren, we ought never to take charge of any congregation in which we would not have liberty of free and unlimited access to the coloured part of it, and of preaching and labouring for its salvation to the full proportion of time and effort justly due them. No affluence of salary, no comfort of parsonage, no lofty towers nor buttressed walls, no 'long-drawn aisles,' nor 'fretted roofs,' no 'impressive grandeur,' nor elegance of architecture in the sanctuary, no extent of intelligence, nor elegance of refinement, nor abounding wealth among the people, nor their friendship, nor their admiration, nor high standing and position in the Church, should tempt us to neglect them.

"My brethren, there is a blessing in the work. How often, returning home after preaching on the Sabbath-day, through crowds of worshippers—sometimes singing as they went down to their homes again, or returning from plantation meetings held in humble abodes, late in the starlight night, or in the soft moonlight, silvering over the forests on the roadside, wet with the heavy dews, with scarcely a sound to break the silence, alone but not lonely—how often has there flowed up in the soul a deep, peaceful joy, that God enabled me to preach the Gospel to the poor? And now that this earthly tabernacle trembles to its fall, and these failing limbs can no more bear me about, nor this tongue, as it was wont, preach the glad tidings of salvation, I look back, and varied recollections crowd my mind, and my eyes grow dim with tears; I pray for gratitude for innumerable mercies past, for forgiveness for the chief of sinners, and for the most unfaithful of ministries; for meek submission for the present, and for an assured hope in a precious Saviour for the future.

"The importance of the religious instruction of the negroes, under our present circumstances, cannot be too highly estimated.

"The negroes of the Confederate States are thrown entirely upon the care of the churches of our Lord within those States. The Christian world outside look to us to do our duty, and, more than

that, God our Saviour looks to us to do our duty. You feel the weighty responsibility; you say, by the help of God we must meet it, and meet it in the very birthday of our existence as the Presbyterian Church in the Confederate States of America. Then let the Presbyterian Church in the Confederate States awake and pray for the baptism of the Holy Spirit, and put on her strength; ministers, elders, and members, awake, gird up your loins and quit yourselves like men. Our brethren of other denominations will awake and act also; so that we shall emulate each other's zeal, and there shall be action and reaction in all the Zion of God, and higher and higher shall rise our zeal in so good a cause, and greater and greater become our labours, until our whole population shall be evangelised, and our whole land be filled with the glory of the Lord."

The third meeting of the Southern General Assembly took place at Columbia, South Carolina, in May, 1863.

One of the most interesting of the reports made to that body was in reference to the religious instruction of the negroes. It has not yet been received in this country. But a religious newspaper published in Virginia states that the report took the ground that the sacredness of the marriage relation among slaves (the consent of the master now being the only licence required for the performance of the ceremony by any minister) should be recognised by law; and that journal rejoices that the Presbyterian Church, in connection with other denominations, is taking up the subject.

It will be gratifying to all readers of this Magazine to know that the zeal and labours of those who have devoted themselves to the Evangelisation of the slaves of the Southern States have been crowned with abundant, nay marvellous, success. In a population of about 4,000,000, there are between *four and five hundred thousand coloured communicants* in the various Protestant Churches—a larger proportion of church members than can be found in many of those lands which are peopled almost exclusively by the whites, and where the Gospel has been preached and God's Word circulated for many generations.

PLANTING OF CHURCHES IN ASIA MINOR.

TARSUS, the birthplace of Paul, the great apostle to the Gentiles, was "no mean city," and were there no testimony from history to this point, the ruins of the place prove it. The present city is built on the remains of the ancient one; and large masses of rubbish mark its size and extent. In some places this is twenty feet deep, and is now being excavated to procure the cut stone for building purposes, which is found at that depth in the walls and foundations of old buildings. Broken pieces of large marble columns everywhere meet you as you walk over the city. Some of them are very beau-

tiful, and there is a great variety. Many of them are broken into smaller pieces for Turkish tombstones; and others are now being used in the erection of a new American church, and for other purposes. The large arch of one of the gates is still standing. From excavations made it is obvious that the larger part of the remains of whole buildings lie entombed among the present ruins. Some years since the late English Consul, Mr. Barker, discovered in a large heap of rubbish a great variety of ancient household articles. Of these he gives drawings and full descriptions in a book,

entitled "Lares and Penates," a work of special interest to the antiquary. But as these remains have often been described, I will not go into any further detail, but briefly describe a relic recently discovered. It is a most splendid sarcophagus, excavated and purchased by the United States' Vice-Consul. It is in a state of almost perfect preservation, being about seven feet long externally, two or three feet wide, and perhaps four feet high, with the lid. It has beautiful figures carved on it. Of these several are angels, others are lions, leopards, hippopotami, and stags. On the sides of the lid there are two figures of Cupid and Venus, and beautiful wreaths of flowers. Possibly these figures may be hieroglyphic and suggest the history of the person entombed. On one side of the lid there are some other hieroglyphic-like characters; but whether they are really designed to be expressive of ideas, it is difficult to say. They do not resemble the characters of any of the oriental alphabets, as the Hebrew, Arabic, Phœnician, Syriac, Koptic, &c. Probably they were intended as mere ornaments. It would be truly interesting to know the history of the individual who found his last resting-place within.

The remains of the body were found in it, but in a petrified state; and some of them had beautiful little crystals of the carbonate of lime formed upon them. The teeth were almost perfect. The character of the figures carved upon the sarcophagus, and the particular kind of lamp found within, indicate an age of about 3,000 years.

The present inhabitants are Mussulmans, Greeks, and Armenians. The former are the most numerous. I need not describe the condition of these churches, as it is essentially the same as in other parts of the East. A mass of external forms and ceremonies, which have no power to influence the heart, and by which the essential and purifying doctrines of the Gospel are wholly nullified, constitute the present Christianity of Tarsus. A little light begins to shine amid the darkness. A small community has been formed. Missionary efforts, wholly by means of native agency, commenced some years since. These efforts have, however, been used with considerable interruption. Continued labours would, doubtless, have secured more gratifying results. But a foundation has been laid, and the work is now fully under way. A community of thirty-five or forty souls has been gathered, and a church of ten members formed. In the day-school there are about thirty pupils, and the Sabbath-school contains about fifty, including adults.

The most interesting occurrence of recent date has been the installation of a native pastor. This auspicious event took place on May 17th. The church and community had presented a call to a former student of the Auitah Theological Class, previously ordained as Evangelist, and he having accepted the invitation, and other preliminaries having been fully arranged, he was examined in the presence of his people. The examination was protracted to nearly

two hours, and proved satisfactory. On the following day he was formally installed. The place of his settlement being the native place of the first great missionary to the Gentiles, very naturally there were many allusions to him. In the sermon preached on the occasion, his characteristics as a preacher were presented, and he was held up as a model for all preachers; and all the exercises received more or less of a tinge from the fact that Paul was born here. Though the Protestant community is small, and the work, in some respects, feeble, still all the friends of the Gospel will rejoice to know that provision is now made for the permanent preaching of the Gospel and the administration of its ordinances in the very place which gave birth to the man who has done more than any other person for the wide diffusion and establishment, as well as the illustration and defence, of Christianity in the world. The heaven of truth has again been deposited in two important points (Tarsus and Adana), from which it is already beginning to spread through the limits of ancient Cilicia; and we trust the time is not very distant when there will not be two, but many "churches in Cilicia," as there were in the days of Paul, and some future successor of his may have occasion to make a circuit as he did, for the purpose of confirming them in the faith.

ADANA is a city of some 40,000 inhabitants, situated on an extensive and most beautiful plain, which lies on the north-eastern coast of the Mediterranean Sea. This plain is about one hundred miles and more in length, and in its greatest width extends from fifty to sixty miles. It possesses a most extraordinary fertility, yielding immense quantities of grain and cotton, and sowing seed. At this season of the year, when the rich fields of grain are waving in the wind, it presents a most beautiful appearance. Besides nourishing a large part of all the surrounding region, immense quantities of its products are yearly shipped to various European ports. Over this plain, Alexander and his army passed on their way to Issus, where the great battle between him and Darius was fought. Most of the products described by Xenophon in that day as growing on this soil, are still found. In view of the fertility and abundant products of this plain, it is even now called "The Little Egypt." While the natural features of the country of course remain the same as in Xenophon's time, an entirely new branch of the human race now inhabit it.

The present population of the city consists of Mussulmans, Armenians, and a few Catholics and Greeks. The first-named constitute the majority, while the Armenians number about 7500. Missionary labours here have hitherto been confined to the latter. It is perhaps about ten years since efforts to enlighten them commenced. American missionaries had at different times visited the city, but most of the labour had been performed by native labourers till the autumn of 1861, when it was regularly occupied by the Rev. J.

Copping. But he laboured here only about six months, when, on his way from this city to Alexandretta, he was assassinated by highway robbers. The Rev. Z. Goss is now stationed here, to be joined by another mission family next autumn. Though the work has not made as much progress as in some other places in this region, a good beginning has been made, and present prospects are quite cheering. The Protestant community is formally recognised, and Protestantism has made itself felt as a new element and power in society. A church of twenty-three members exists, and there is a community of some seventy souls. The two schools contain nearly sixty pupils, of whom about one-half are the children of Armenian parents: a circumstance clearly indicating their secret convictions. The audience on the Sabbath approaches one hundred, and in the Sabbath school there are sometimes as many as 160 pupils. A spirit of inquiry, more or less extensive and earnest, prevails among the Armenians; and new hearers are present every Sabbath at the regular services.

The church and community, having presented a regular call to a member of the last Theological Class in Anitah, a native of this place, and he having accepted it, the time for his ordination was appointed. On the day previous his examination took place, in the presence of the congregation. It was protracted and thorough, being extended to nearly two hours; and the result was most satisfactory. The promptitude and fulness of his replies showed that he had made them objects of careful thought and study, and that he had a harmonious view of the doctrines of Christianity. He is a young man of fine intellectual abilities, and of much cultivation considering his opportunities; possesses an amiable and humble disposition, has studious habits, and seems to be truly devoted to his work.

The exercises of the ordination were witnessed by an audience of about 200 persons. They listened with earnest and interested attention to the end, a number of them being strangers. The whole scene was to them one not only of deep interest, as securing to them a spiritual guide, but one of novelty also. They had often heard of the mummeries connected with the ordination of ecclesiastics in the Armenian Church, but had never seen the services conducted on enlightened Christian principles. The sermon, ordaining prayer, charge to the pastor, address to the Church, and the right hand of fellowship—all conducted in their vernacular, and appropriate to the occasion—arrested their attention, and awakened their interest. The whole was something they could comprehend, and which had a direct personal interest to them. Many were affected to tears.

At the close of the exercises a touching scene occurred. Prompted wholly by their own feelings, many of the members of the church went up to the pastor, one after the other, and taking hold of his hand, expressed to him their sympathies and good wishes for his success in this new relation. It was

done with such simplicity and honesty as to make it a truly valuable expression of feeling towards the pastor. One aged woman, a true mother in Israel, threw her arms around him and kissed him very tenderly, while with tears she uttered her prayers for the Divine benediction; and he, in turn, took her hand, and in true Oriental style kissed it with much modesty. The naturalness and unaffected nature of this proceeding made it not only touching, but in the highest degree appropriate. It showed the sacredness and tenderness of the relation that had just been formed.

It was a day long to be remembered by this little Church and community, and their hearts were filled with joy; and they naturally look forward with hope for the future development of the work. The settlement of a native pastor is a highly auspicious event. With God's blessing, its influence on the work, both in the city and the surrounding region, must be most happy; such, we believe, will be the result.

The village of BITIAS, near Antioch, lies on the sides of Mount Amanus, some twelve or fifteen miles north-west from Antioch. It is a small, beautiful, and charming place. Elevated, as it is, so high above the plain of Antioch, it presents many most magnificent views, in all directions. To the east lies the lake of Antioch, beyond which the horizon is bounded by an amphitheatre of hills. Directly south runs a high range of mountains, east and west, between which and the range of hills on whose sides Bitias lies, the Orontes pursues its course to the sea. Very frequently, clouds roll most majestically through this valley from the sea eastward, considerably below the village. On one of these clouds, the prismatic colours of the rainbow were beautifully painted. Mount Cassius, too, raises his bald head in the distance to the south-west. Even Daphne, with its beautiful verdant gardens, so often mentioned in ancient history, and lying two hours west of Antioch, forms a part of the picture. In the evening, some clouds came close up to the houses in which we lodged, and quietly lay down as though they had come to sleep there for the night. Hills covered with verdure, and valleys through which dash the mountain streams towards the plain, each one differing from the other, everywhere meet the eye. The refreshing breezes from the sea so much moderate the heat, and the pure water and shady gardens, in the midst of which are situated the houses of the villagers, give such an air of coolness to the place, as to make it a most delightful summer retreat. The late English consul, Barker, duly appreciating these beauties of nature, erected for himself a fine summer residence amidst gardens of fruit-trees and flowers and playing fountains, and here he spent the evening of his days, and, amidst these charming rural scenes, his remains rest, under a beautiful marble monument erected by his son. There are many charming spots around and near Antioch, but none surpass this one. The city itself, with its walls running up to the top of

the mountain and covering its crest, is distinctly visible.

A native pastor was ordained to the Ministry in this place in May last. The examination of the candidate took place in the evening, in the neat little chapel erected, to a great degree, by the people themselves, in the presence of a large number of the villagers. It continued nearly two hours, and was highly creditable to the young man himself, and very gratifying to the examiners. In the narration of his religious experience, he observed that he was awakened by the sermon of a missionary, and after having continued in a state of mental darkness and distress for some time, he heard another sermon from a missionary, and by means of that he found relief, and dates his hope from this period. It afterwards transpired that one of the missionaries present was the preacher of those sermons. The simple-minded villagers, who had never witnessed such an examination before, listened with interest and attention to these exercises. On the following day the ordination services took place. A large audience was assembled, among whom were many Armenians, not yet Protestant. The impression on all present seemed very favourable, and especially was there much emotion during the consecrating prayer and imposition of hands. At the close, many came and particularly expressed their gratitude to the missionaries for coming and forming the bond, thus created, between them and the new pastor; and especially did they seem grateful to God, that after having been without a shepherd so long, they had, at length, obtained the desire of their hearts. They are evidently much attached to the new pastor, and he is interested in them; and thus the relation has been formed under very favourable and promising circumstances. There is a mutual adaptation of pastor and people to each other. The church is yet small, containing twenty-six members, and the whole community numbers about 200 souls. There is about an equal number of Armenians in the place, and as a friendly state of feeling exists between them and the Protestants, it is a reasonable hope that the latter will gradually increase. Looking at all the circumstances, the occasion was one of very pleasing interest, promising happy future results.

This is the fourth ordination within two weeks, in the bounds of this mission: and the arrangements for a fifth are all made. This is a pleasing result, and shows the policy of the mission. They are steadily aiming at raising up well qualified pastors, and as soon as they can be furnished for that office, they will be inducted into it. When each church has its pastor, a great end will have been achieved. The next step will be their entire support by the churches themselves; and that work fully accomplished, the end of the missionaries will have been secured, and they can pass to regions beyond. It cannot be said that the prospect of self-support is near realisation in all these churches;

because many of them are small, and must for the present be aided. Still there is a tendency to so desirable a state of things; and these ordinations are a proof of it. In each of these churches the salary of the pastor is provided, in part, by the people themselves, with the distinct understanding, that as soon as they can assume the whole, they will do so. In Anitah and Oorfa this is already virtually done.

Another ordination has just occurred in ANTIOCH, so famous in past ages.

As all the readers of your journal well know, it was celebrated for its beauty, wealth, and even splendour. Its extensive trade with other and distant cities naturally produced much luxury: it became the capital of the kingdom of the Seleucide, and for more than two centuries remained the seat of that power. Here resided Antiochus Epiphanes, that great persecutor of the Jewish Church. After the decay of that dynasty it became the residence of Roman governors. It was taken by the Saracens, and afterwards besieged and taken by the Crusaders, and twice seized by Chosroes, the king of Persia. It has also been desolated by earthquakes.

Hither some of the persecuted Christians fled from Jerusalem at the death of Stephen; and here Paul and Barnabas laboured together for a whole year, when many were added to the Lord. From Jerusalem there came prophets to Antioch; and in the church of Antioch itself there were certain prophets and teachers, as Barnabas, Niger, Lucius of Cyrene, and Manaen. Here it was that the first missionaries were set apart, at the express command of the Holy Ghost; for here these holy men fasted and prayed, and laid their hands on Barnabas and Saul, and hence they set out on their mission to Selencia, the ancient port of Antioch, now called Snadeia. Here, too, occurred the events which occasioned the first Christian council in Jerusalem, as related in Acts. It would seem to have been a place especially attractive to godly men, for hither many of them came, and here they seemed to love to linger. Here Chrysostom often enchaincd the great congregation by his eloquence, as well as lashed them by his severe reproofs for their follies and vices.

In the zenith of its glory its inhabitants were said to be half a million, and one-fifth of them were represented as Christians. None of its former splendour is left. Ruins of the old city abound, and abundantly testify to the size and extent of the city. The old wall still stands, running east and west on the crest of the hill, at the base of which the city stood. Remains of aqueducts and various buildings are to be seen, though it is difficult to identify some of them; and fields of rubbish show the site of this once famous seat of the Roman governors.

The natural scenery remains of course unchanged, and its beauties are spread out before the beholder in every direction. The plain, with the lake of Antioch in the distance, and the Orontes rolling its

turbid waters through it towards the sea, then presented the same lovely picture which we now behold. Doubtless from the window of many a splendid mansion these scenes were then admired by the inhabitants. There is no spot in all this region from the different points of which one can obtain so many views of surpassing beauty. Extensive as was the city, and elegant as many of its buildings must have been, and envired as was the whole by such extraordinary charms of nature, how natural that it should acquire the title of "Queen of the East."

The present city, shorn of all its former magnificence, exhibits merely the appearance of an ordinary Turkish town. Its inhabitants number about 18,000, of whom about 2,000 are Greeks, some fifty or sixty families of Armenians, and the remainder Mussulmans. The work of reformation among the Christian population commenced several years since. There is a school among the Greeks, and one among the Armenians, and a Protestant community of some forty souls has been gathered, and a little church of six members formed. The Armenian population, to whom missionary efforts have been chiefly confined, being small, the Protestant community has been proportionably small. One, and sometimes two, mission families have resided here, whose labours have extended to the Armenian villages in the vicinity, in some twelve of which the truth has begun to spread. In Kessah, at the foot of Mount Cassius, with an Armenian population of 2000, a Protestant community of 540 souls, and a church of 86 members, have been formed. There is a school with some 80 pupils, and a Sabbath audience of 300, on an average. In none of the other villages has the work made so much progress, but a beginning has been made, and one of them is wholly Protestant. Though the work in

Antioch itself is not so large, yet with these numerous villages as a field of operation it forms an interesting centre. To the friends of truth it is certainly a very gratifying circumstance that in a place so prominent in apostolic times, and in the subsequent history of the Church, the pure gospel should be again preached, and, as in former days, its light should once more spread in its vicinity.

The ordination occurred on May 22nd. On the day previous, the public examination of the candidate took place, in the presence of his people, continuing nearly two hours. With great modesty and simplicity he narrated what the Lord had done for his soul. The humility and sincerity exhibited were so patent, and his reliance on divine grace for salvation so entire, as to draw him powerfully towards those who conducted the examination. His views of truth were not only evangelical, but harmonious, and, on the whole, so satisfactory, that with great cordiality the council resolved to proceed to the ordination next day. The exercises were listened to with great interest by the assembled audience, and none of them exhibited more of it than the candidate himself. During the ordaining-prayer he was deeply moved. The solemnity and great responsibility of his office seemed to be most deeply impressed upon him. At the close he spoke of his new solemn obligations with eyes suffused in tears. He is a most amiable Christian, and truly a worthy successor of the eloquent Chrysostom. He is much beloved by his little flock, and the tender and interesting tie thus formed between them and him promises to be productive of happy results. Hardly ever has a pastoral relation been formed with more cordiality. May the blessing of the great Head of the Church ever rest upon it, and cause it to bring forth much fruit to his glory.

THE UNDERCURRENT OF INFIDELITY IN GERMANY.

THE political and ecclesiastical struggles now going on in Prussia, and shared by a great part of the rest of Germany, are certainly important; but still they are only presages and omens of a far more important conflict now at hand, the result of which will seriously affect the future development and career of all European nations. After the war of liberation from the French yoke had stirred the inmost heart of the German people, and excited all their long-dormant energies, a revival of faith in the living God whose help they had experienced was everywhere perceptible. In their trouble they had sought after Him whom they had forgotten, and had learned to pray to Him. The foremost men who in that time of anguish and oppression, as well as in the subsequent period of exaltation, were the leaders of the nation,—those to whom it owed in great measure the recovery of its freedom,—were believers in the Gospel. Just as the old German empire, whose foundations were weather-beaten

and brittle, had crumbled to pieces; so, too, that melancholy reign of barren enlightenment and empty philosophy, with which Rome had subjugated Germany, long before the armies of Napoleon trod German soil, crumbled and vanished away.

But the newly awakened life of the people of Germany, in part through their own fault, in part through that of their rulers, soon came to a standstill. Many promising germs of religious life, put forth in that time of trouble and dismay, were dried up and withered. The people against whom public life, political and national, was more and more closed, lost in a great measure their interest in the transactions of Church and State; the spiritual life of the thoughtful lost its solid footing of reality, and received a bias towards a species of criticism at variance with existing circumstances, and threatening to destroy the foundations of civil and religious life. However, the preaching of the Gospel in the Protestant Church of Germany had not died

down. Energetic faith and theological science were silently at work, and, spite of all unfavourable influences, men were educated at the German universities who would not let the sacred fire be quenched, but rather fed it quietly and perseveringly with the oil of God's Word. Had there not been salt like this in the German people, the storms of 1848 would have been still more disastrous. That spirit which, with God's help, turns trials of all kinds to blessings was still abroad. Many had their eyes opened in that year of revolution. They acknowledged the popular apostasy from the Word of God, and began a fresh and successful career of active endeavour to bring that Divine Word once more to bear upon the people, and to make the doctrines of the Gospel influential to reform the evils that had crept into families and communities, and into all branches of popular life. Such was the aim of the Home Mission which was publicly advocated in the German churches. All earnest-minded men who acknowledged God's Word to be the unalterable standard of truth were fully convinced that the tendencies which were spreading amongst the mass of the people could have no other end than a conscious or unconscious separation from God and denial of salvation by Christ. The more decidedly these tendencies unfolded themselves and found expression and support in certain prominent characters who became the champions of the movement, the more real Christians felt that all disputes respecting Lutheran or Reformed confessions of faith, or any other like causes of alienation amongst themselves, should be laid aside, while they reunited in a common warfare against unbelief and denial of a personal and living God. Alas! to Germans, more especially to German theologians, such union is very difficult! But we rejoice to say that it is beginning, and that the real nature of the battle of which we have experienced the first shocks is better understood; for it is nothing less than a battle between Christianity and Naturalism that impends—between Christianity and anti-Christianity, Christianity and that heathenism which has grown up and matured itself among Christian nations, and is far more heathenish than the heathenism of ancient Greece or Egypt. Nor is it to be met with only amongst Germans: it lives and grows in all other Christian lands, not excepting England, although the circumstances and temperament of the Germans have especially promoted its rapid development and general spread among them. But the believers in the Gospel, the soldiers of the Gospel, in whatever land they be, ought to recognise that they all belong to one army, and are engaged in one common cause. The defeat or the triumph of any portion of them must needs affect the rest. Therefore it is desirable that the upholders of God's Word in England and those in Germany should learn to know each other better,—to stretch out friendly hands, and help each other by deed and prayer.

In order to avoid all misunderstanding, I wish to state at the outset that the two great parties of

Christians and Naturalists,—of those who believe in a God and those who believe in none; of those who acknowledge and who do not acknowledge the Son of God,—that these two parties do not in any way necessarily tally with the political parties of Conservatives and Oppositionists. It does a great deal of harm to confound political with religious party divisions, and has in Germany had most mischievous effects both in Church and State. There are Conservatives who are ungodly, and Oppositionists who are very pious; indeed, Conservatives often seem wholly indifferent to the abuses that have, during the last fifty years, been creeping into Church and State, and overlook the serious nature of the offence they give the public mind. If these abuses be not removed, the very foundations of Church and State will assuredly be shaken by the assault provoked. There is a false species of Conservatism, harder to convince and enlighten, perhaps, than any other tendency, because the curse of pharisaical darkness rests upon it.

The present aspect of affairs in Germany is nowhere so faithfully reflected as by the German Press. Nor is this only a mirror in which the expression of the popular visage may be seen: it is also a power which moulds that visage at its will. Owing to the present divided political and ecclesiastical state of Germany, there is nothing so widely and decidedly influential as the newspaper press; indeed, now-a-days it is the virtual head of the empire. It alone rules; and we must, to our shame, own, that the portion of the daily press which openly or secretly undermines the faith of the people and estranges them from the Church, is not only by far the largest but the most active, the most cleverly conducted, and therefore the most popular. The Christian party in Germany is very deficient in literary and journalistic talent. It sadly lacks men who, possessing the right spirit, can also wield the right pen, and devote themselves to it. In the enemy's camp, on the contrary, there are swarms of such ready pens, small and great. Christian authors of the right kind in Germany would be German missionaries, and their mission would have a good influence on other countries.

For there is not amongst us a single field of literature which is not cultivated by naturalistic and unbelieving literati. History, novels, romances, the drama, politics, science, all are pressed into the service in the hope of estranging the heart of the people from faith in a revealed religion. Not a national defect of any kind, not an abuse, that is not laid to the charge of Christianity. One of the most widely-circulated of our newspapers, and the most extensively read by the lower classes, has expressly declared, within the last few days, that the most perfect morality had already existed amongst the heathens of old; that morality was no guarantee for civilisation; that the so-called revealed religion, with its morality, had but given the signal to shameful acts of injustice, cruelty, and blood-shedding of all kinds; while civilisation and

culture had always originated where natural science was the religion of the people; and where Nature was recognised as God, there would this natural science be an object of popular worship. And the same views that, in this case, were openly expressed, are put forth in cunning disguise by hundreds of newspapers and journals. In fact, the breach with Christianity (though it may still be externally deferred) is hardly a secret in many circles. The emancipation from its doctrines is either treated as the true Christianity, or people freely admit that the Christian religion must shortly be thrown aside as a dead thing. More insipid and confused, or perhaps more artful, minds try to deceive the German people into believing that Christianity is something else than Bible doctrines. The history and doctrinal teaching of the book are represented as mere apples of discord to pastors and theologians and error-fraught and darkness-loving creeds. Christianity is said to be something very different to what the Bible and Confessions of Faith would make it. It is mere folly, we are told, to speak of *one* truth which is to be truth for all. An objective truth, indeed, is the arch-enemy to all real truth. The opinion of each individual is truth to him; and in the recognition of all and every shade of opinion consists the very essence of the Reformation and of Christianity. It is only with respect to the opinion of the Christian and the belief in the truth of the Gospel that any exception is made. Or, at least, it is only as a pitiable delusion of sentimental women, or as a private crotchet of half-witted men, that Bible Christianity is to be tolerated. Bold spirits go so far as to insist upon the open rejection of all Christianity and all positive religion, as the primary condition of all political and social welfare. Thus, while promising liberty, they are in the fair way to establish a slavery and a despotism under whose iron hand all the advantages of civilisation will be shattered to pieces and utterly lost to us. No comment is needed to convince the intelligent that teaching such as this will impose upon society at large that which is the idol of a humanity without religion—a disguised animalism. We may give an illustration of this. Probably you in England are aware of the movement which, proceeding from Prussia, has now extended throughout a great part of the labouring population of Germany. It is connected with the principle of association (so successfully wrought out in England), by means of which workmen may be rendered capable of competing with capitalists and earning an honourable independence. This principle was first imported by the excellent Professor Hnber from England, Belgium, and France, into Germany; but it has been carried into practice by another very earnest and energetic man, a member of the Prussian Chamber of Deputies, belonging to the political Opposition, and not altogether free from the danger of making his social efforts—which deserve the fullest acknowledgment—subservient to party ends. However, he is an estimable man. He would have the

labourer, by his skill, activity, and economy, and by association with others of his class, attain to independence, and shake off the pressure of the capitalist. Several associations of this character have already been set on foot by him, and to a large portion of German workmen he ranks as an authority and a patron. In opposition to him, another popular leader has now risen,—one who is as unscrupulous in his morals as he is radical in his politics. This Ferdinand Lassalle—such is his name—makes no secret of being both a republican and an atheist. He, too, advocates associations, whereby the workmen may compete with the capitalists; but “you are fools,” he says to them, “if you allow yourselves to be talked into imaginary capital by economy and other tedious virtues of the kind. You are being deceived, and the last error is worse than the first. The State must give you capital, must guarantee you interest upon your associated undertakings. The State is bound to do this, and, if it neglects the duty, must be forced to perform it. And it can only be so forced when the working classes themselves govern the State and have the power in their own hands. And this power will come into their own hands when their votes decide all elections in Germany. Therefore universal and direct suffrage must be the first aim of every working man! It is for this you must unite! It is this that you must strive for, by the press, by agents, money—means of every kind. Universal and direct suffrage places the State in the hands of the working classes, and constitutes them capitalists!” In short, the Mohammedan cannot fight with more glowing fanaticism for Allah and his prophet, than this Ferdinand Lassalle for his socialistic phantoms, in which he, perhaps, does not believe quite so sincerely! The same man recently announced that it is mere idle prattle to discuss matters of government in the abstract; “they who have the cannons have the power,” he proclaims to the Germans; “and to get possession of the cannons is now the great practical point in Germany.”

I cite this particular instance to show how the religious question influences social life, and to point out the vast importance of the present struggle of principles in Germany. I must further mention that it is just the extreme Conservative party in Prussia who support these insane theories of Lassalle against the sounder principles of association above alluded to, because they are averse to the liberal tone of their chief promoter, and because they have some sympathy with high views of the despotic power of the state. Extremes meet.

As for the position these radicals occupy with regard to the Bible, it will be best understood from the evidence of a comrade in opinion of Lassalle, a certain Wilhelm Marr, who, in a periodical called “The Jewish Mirror,” discusses the often-agitated question of Jewish emancipation in a manner well calculated to excite disturbances. He is a disciple of the atheistic philosophy of Feuerbach, and holds that the doctrine of the Incarnation must

as a necessary consequence lead to the negation of Historical Christianity. As the aim of his work is to give a criticism of Judaism, he naturally criticises the Old Testament writings, and this in the most daring and sacrilegious manner. "The Jewish tradition," he says, "which is still very unwisely cherished in the bosom of the Christian Church, begins with a blasphemy. 'God created man in his own image, in the image of God created he him.' This image of God, however, must have been a poor piece of work, whom the serpent could tempt into eating of the tree of knowledge; and after God had admitted that the man who had just been guilty of a sin was 'become like one of us,' he drove him out of Paradise, out of very envy of his rivalry." It pains me even to give this one instance of the tone in which the whole Old Testament is treated; this will suffice to show how far we are gone in Germany. This work, of which five editions came out in the course of a few weeks, and which was sold at a cheap rate in all the Hamburg streets, arrives at the conclusion that the Jews ought not to be emancipated unless they emancipate

themselves from Judaism, as Christians must do from Christianity. He holds, in short, absence of religion to be the highest religion, and a State that crushes and repudiates all religion whatever as a monstrous thing, to be the very ideal of human development!

These hints will convey some idea of the audacity of the enemies whom the believers in the Gospel have here to encounter. True, these enemies have not as yet drawn the ultimate consequences from their own principles, nor are these as yet introduced into practical life. But this, too, will come to pass! Those in Germany who bear the name of Christ on their banner begin to invoke each other's aid. Theological sciences and practical piety are reaching out friendly hands. A new manifestation of the Kingdom of God is rising amongst us. But awful trials and judgments await us which will open the eyes of many. We have, however, a good hope, that out of the ruins of an old world there will be born, though Christ's Word and Spirit, a new world of faith and love. J. OLDENBERG.

LIFE OF JESUS, BY M. RENAN.

FOR the last fortnight the great literary event in Paris, casting the last romance and most popular play into the shade, has been a book on the *Life of Jesus*. This in itself is a most significant fact, and a very novel one amongst us, for, for several years such subjects of interest have remained sealed to most of our contemporaries. Now, however, they present themselves with irresistible force, and the religious question takes precedence of all others. No spirited pamphlet, no romantic fiction, has ever been more in vogue among us than this book of M. Renan's. The publisher informs us that 15,000 copies sold in a fortnight, and a second edition is now out. Young people, women, men of business, all alike devour this work with greedy curiosity. No doubt skilful expedients had been resorted to to excite attention and prepare a decided success. Short paragraphs in different newspapers had created a lively wish to read the book, both by what they positively stated, and by what they suggested concerning it. But for all this we are bound to admit that its success is decided and startling, and it behoves us to take account of it.

This "*Life of Jesus*," by M. Renan, is an attempt to unite the most open infidelity with a species of tender respect for the Founder of Christianity. The author would fain thus conciliate alike the friends and the foes of the Gospel—an impossible aim, which deprives his attack of its open character, and constantly hampers it by subtle equivocations. On the whole, we prefer a bold and undisguised assault like that of a Diderot, or even a Voltaire, because there, at least, Christianity is treated as a living though detested power. The energy of their polemics proves

that these adversaries had felt the point of the sword of the Spirit. But to lavish homage upon a religion, while rejecting it, is to treat it as a dead faith which can no longer alarm; to throw flowers as it were upon its tomb; to look upon it as a corpse that one may venture to embalm: for if it were believed to be still living and powerful, those who detest its principles would combat them more violently. Consequently Christians are rather offended than conciliated by M. Renan's tone. But that which offends them above all is the disfiguration to which he has subjected the image of Jesus Christ. He is not satisfied with denying the divine and supernatural element in him—(which element, by the way, he absolutely eliminates, without giving any further reason for so doing than the repugnance the modern intellect feels towards the miraculous, and the impossibility of admitting a suspension of the laws of nature in an age so scientific as our own) this he lays down as a preliminary axiom, an article of faith which is somewhat inconsistent on the part of a man who repudiates our beliefs as contrary to reason:—but M. Renan in his late book goes further still; he does not even acknowledge the Christ of Jean-Jacques Rousseau, who, if only a man, was still a saint, full of moral grandeur and austerity. No! M. Renan makes of Christ a kind of Arcadian shepherd—a handsome, fair-haired Galilean—attracting men, and more especially women, by the animation and grace of his speech, by his contempt for the pedantic Pharisees, and by a broad and liberal piety which proclaimed the abolition or the inutility of all external rites. M. Renan does indeed allow that Jesus taught faith in God as a

Spirit; but as the notion of this God is the most indefinite thing in the world, evaporating into nothingness,—as according to M. Renan, God is not a living personal being, but, to use his own words, “the abyss, out of which we have risen,”—it follows that Jesus Christ taught in fact nothing but a subtle Atheism, though perhaps not himself conscious of this. He is represented to us as a charming, a fascinating master, full of irony and grace, and of the most exquisite touches of genius, till, being carried away by the popular enthusiasm, he stooped to work false miracles; to play the part of the Messiah; to give himself out the Son of God: that spoiled all, darkened all, and led to the fresh Idyll of Galilee, terminating in the mournful tragedy of Jerusalem. Jesus Christ indeed died courageously; but for all that he had tolerated an unworthy trick on the part of his friends at Bethany, who to give a *prestige* to his career, had placed the living Lazarus within the tomb, to make the Jews believe in a miracle accomplished at the gates of Jerusalem. M. Renan, however, does what he can to reassure us on this head, by suggesting that we must not judge Orientals by ourselves, their ideas of truthfulness being altogether different. To prove that I have not exaggerated anything in my account of the book, I quote two fragments. The first alludes to the early ministry of Jesus Christ.

“The intimate and unconstrained, though perfectly moral relations of Jesus with women of equivocal character, are explained by his passionate devotion to his Father’s glory, which rendered him jealous, as it were, over all *beautiful beings* who might promote it.”

The second passage alludes to Gethsemane:—

“Did he then, do we find, recall the clear fountains of Galilee, where he might have refreshed himself; the vine and the fig-tree, beneath which he might have sat; the young maidens, who might perhaps have consented to love him? Did he curse his bitter destiny, which had interdicted to him the joys allowed to all others?”

These quotations will do more than any comment of mine to explain the character of the book. It is only a bad romance, founded upon the holiest of *histories*. We must add that the author permits himself the most unheard-of freedom in his interpretation of the text of Scripture. He takes what suits him, lays aside what opposes, without any other rule than his own preference. His book is an

embroidery on a canvas he himself has woven. It is striking enough to see this pretended representative of science and enemy of legends, fabricating an out-and-out legend himself, one a thousand times more preposterous than those which rise spontaneously in the popular imagination. I do not hesitate to say that, in a scientific point of view, this book is absolutely without any value. It is not to be compared with the “Life of Jesus,” by Strauss, which, with its vast critical apparatus, did indeed come like a battering-ram against the ramparts of Christian faith, though it was powerless to overthrow them. M. Renan’s book is rather a specimen of *legerdemain* than an attack; he tries to substitute a purely esthetic, for a moral ideal; and the result is, that while willing to sacrifice everything to the beautiful, he misses true beauty. Even in this low and restricted point of view, he is outdone by the severer faith that he repudiates; for as an artistic type, this feminine, enervated Christ of M. Renan cannot bear comparison with that merciful Saviour who came to seek the lost; that king of our souls, crowned with thorns and nailed to the cross; that Son of God, humbled into the dust of a sinful world, and even into the dust of the grave, to save us. Not only have we, in such a one as this, the Saviour God whom our spirits need, but we have the most finished type of moral beauty. It is in vain that M. Renan puts into play all the resources of a most charming style; he cannot disguise what there is of blankness and dryness from all points of view in his conception of Jesus. Besides which, this conception explains nothing whatever, and the history of the Church and the world is left a hundred times more mysterious than by the acceptance of the miraculous element.

Nevertheless, we must not disguise from ourselves that this book will have influence in a country so ignorant in religion as France. Those who will not believe because they will not obey, are always happy to find a pretext for doubt. Such a book, indeed, is only possible at a moment of moral debility like the present; it just suits an enervated generation. For this reason we must not despise it. We are going to combat it, step by step, in the “Revue Chrétienne,” and in public meetings. At all events, public attention is intently fixed just now on the person of Jesus Christ. This is better than a state of indifference, and we must seek to profit by it.

E. DE PRESSENSÉ.



MONTHLY CHRONICLE.

[Our Readers will bear in mind, while perusing this Chronicle, that the news of each country is supplied by resident Correspondents.]

ENGLAND.—The Convocation of Canterbury met early in July. There was some discussion in the Lower House as to the appointment of a committee to consider the use of the burial service. It was agreed to communicate its entire readiness to the Upper House to co-operate with it in this matter. A message was received from the Upper House, agreeing to the appointment of a joint committee. The Venerable Archdeacon Allen said, in the course of the proceedings:—"The burial question particularly affected the members of the Lower House of Convocation. With regard to the feeling of certain prelates, he believed the majority of them were in favour of no change, and he considered that that determination was most disastrous. He regretted if he used words too strong, but considering what had been said by the highest human authority in a clerical station, they could not stand where they were, and he must repeat in the strongest way that this was a question which did not affect the prelates of the Church. On the very day he read the Archbishop's speech, a man was lying dead in his parish who had died by his own hand. They might imagine how, in a country parish, a feeling came sadly and coldly to one that in such a terrible difficulty there was no help to be sought. He believed they had had too much faith in rubrics and acts of Parliament, and too little faith in living men seeking honestly the guidance of the Divine Spirit. The Church of England must claim some little liberty, some little faith in her Divine Master, some little freedom for those who were giving their best energies to the work of the Church. He had no faith in what was called the House of Lords argument, that when they touched one the whole fell to the ground. The House of Lords has also had another discussion on this subject."

The Lower House had a lively discussion on Clerical Subscription and the Act of Uniformity. Dr. McCanl had proposed a resolution to the effect "That it is not expedient to relax the rule of subscription to the Act of Uniformity." The speech of Archdeacon Sandford, in opposition to the motion, pointed "to the ignorance and differences that prevailed in the views of churchmen on this subject. Neither the public mind nor the clerical mind was prepared for a discussion of the question. During his visitation lately he had found one clergyman utterly unaware of the circumstances under which the Act of Uniformity was passed. Another said he was open to conviction, though he had signed a petition in favour of retaining subscription. And a third intimated that, until he had been compelled to write a sermon on the subject, he had no idea how much was to be said on both sides. Then there

was the debate in the House of Lords, which he had heard. One eminent prelate admitted that, had he lived two hundred years ago, he should not have proposed or voted for the Act, while the Primate himself owned that he was in the habit of explaining away the declaration of "unfeigned assent and consent," &c. Now he (the archdeacon) had no sympathy with persons who clamoured against the Act of Subscription, but he did think that what was sufficient for ordination and for Episcopal consecration, was sufficient for a benefited clergyman. If the declaration was required for an incumbent, it should be required for a schoolmaster and a bishop. The Act was intended to exclude Nonconformists, but it had fettered the consciences of Churchmen, and been most injurious to the Church. It was only an Act of Legislature. If they passed this resolution, the Church herself would have endorsed it and it would be the Church's law. He implored them not to take that step. By liberality and tolerance they would endear the Church to the people still more than she had yet been endeared by the many recent measures of reform which had been denounced as revolutionary, but which had increased her usefulness. He moved, as an amendment—"That the declaration required at ordination and on induction to a cure is sufficient to all clergymen."—The Rev. J. Bramstou, wishing to convince the opponents of the Act that it had been considered in all its bearings by that House, moved the following amendment:—"That the prolocutor be requested to nominate a committee to consider the question of clerical subscription, and whether there are grounds for considering the subscription burdensome on the clergy, and whether it might be relaxed or modified without endangering the definitive faith of the Church of England." The Ven. Archdeacon Denison said he considered it a most unhappy fact that that house should show any disposition towards relaxation, when in both houses of Parliament the question had made no way. He thought it most rash and unwise to lay a finger on the Act of Uniformity, and he was the more determined to vote against the amendment of Mr. Bramston because it took the place of that proposed by Archdeacon Sandford, who seemed as if he wished to get rid of the whole Act of Uniformity. This was only the temporary phase of an unhealthy condition of the public mind. There was always some liberal man ready to give up the title-deeds of the Church. He really began to think—with all due deference to that house—that Parliament was the more sensible body; that in it there were better defenders of the Church than in Convocation. Some few days ago he thought that all Oxford was in favour of relaxation, but

they had lately seen two hundred non-resident masters, and, more than that, one thousand B.A.'s and undergraduates (the very class who were said to be kept out of holy orders by these tests), all against relaxation. The Lords and Commons had refused to touch the Act, so had all sensible people, with all respect to Convocation, and it was better to put up with a few of the inconveniences attached to subscription than to abolish it. The Ven. Archdeacon Moore thought that Archdeacon Denison was on a false issue altogether. In a few earnest, pithy sentences, the speaker urged that the words, "unfeigned assent and consent to all and everything," &c., were far too strong to be used of any uninspired compilation. The Rev. Canon Wordsworth thought that the committee would fairly examine the position of the Church on this question. Was it to be said that the house wished to stifle all debate on the subject? He regarded subscription as the protection of the laity. License for the clergy meant slavery for the laity. Were the laity to be placed at the mercy of any clergyman holding crude and undigested theories on sacred subjects? What did the noble University of Oxford do when the solemn league and covenant was imposed on it? Did Oxford stifle or threaten to exterminate it? No. Sanderson answered it, and anatomised it, and showed the intolerable bondage it would impose on the people. (Cheers.) The more answers there were to unjust attacks on faith, the more the laity would thank the clergy for saving them from the popery of private judgment preached from 17,000 pulpits, from Roman apostasy on the one side, and German neology on the other. Archdeacon Hale spoke in favour of the resolution. He said it was plain to him that, whether for resolution or amendment, the vast majority of the house was Conservative against the proposed abolition of subscription. How, then, could they wisely seem liberal to the public eyes, while in their hearts they hung to, and intended to cling to, the test? The Rev. Dr. M'Caul having briefly replied, the house divided:—For the amendment, 24; against it, 14. Majority, 10. The amendment was declared carried.

The Judicial Committee of the Privy Council has reversed, in the Bishop of Capetown's case, the judgment of the Colonial Court in the Bishop's favour. The Court of Appeal holds that a Colonial Bishop may deprive a licensed clergyman for any cause "which (having regard to any differences which may arise from the circumstances of the colony) would authorise the deprivation of a clergyman by his Bishop in England." It holds, further, that the refusal of Mr. Long to recognise the authority of a Colonial Synod, and to take steps, when directed to do so by the Bishop, for the election of a delegate to the Synod, was not such a cause. It holds that such a Synod as met at Capetown is a voluntary assemblage of Churchmen, who may make rules of discipline and establish tribunals for determining whether those rules have been broken; but that the rules and decisions of these tribunals

can be binding only on those members of the Church who expressly or by implication have agreed to submit to them.

There has been a recent discussion in the House of Commons on the Irish Church question. Mr. Bernal Osborne was especially bitter in his attack on the Irish Establishment. He gave the following professed statistics:—

"Comparing Ireland with England, we find that there are seven English dioceses each of which has a much larger population than the whole of the Episcopalians in Ireland. These dioceses are London, Winchester, Chester, Exeter, Lichfield, Manchester, and Ripon. Therefore it appears that one Bishop in this country does the work of twelve in Ireland. In England there is one Bishop to 410 benefices, comprising congregations of 1,500,000 souls. In Ireland there is one Bishop to 118 benefices, comprising congregations of 5000 souls. A small parish in England with a population of 5000 is looked after by a rector, and probably a couple of curates. In Ireland, 5000 people make a diocese, with a Bishop receiving about 5000*l.* a-year, and Deans and Chapters. The united dioceses of Kilfenora and Kilmacduagh, in which there are about 686 Protestants, have a Bishop at 4000*l.* a-year, and the usual staff. In the diocese of Waterford and Lismore, with which I am intimately acquainted, there is a population of 134,336, of whom 5000 belong to the Established Church. The Bishop receives 5000*l.*, and he has two Deans and Chapters, two cathedrals, two Archdeacons, and sixty parochial clergy. Attached to Waterford and Lismore are Cashel and Emley, in the South Riding of Tipperary, with a population of 139,030, of whom 4900 are Protestants; and there are two more Deans, two more Archdeacons, and another staff of clergy there too. Between these united dioceses, there are about 110 parochial clergymen."

Three years ago (says the *Patriot*) the annual income of the Kent Congregational Association was 80*l.*; and a declaration by the Rev. Henry Baker, of Lewisham, that it might and should be at least 500*l.*, and that they ought not to be satisfied till it reached at least 1000*l.*, was received with much amusement and wonder at the imaginative powers of the gentleman who could dream such dreams. Yet to-day we report another anniversary of this same Association, at which the year's assets, including the proportion of evangelists' salaries raised in their own districts, was reported to be more than 600*l.*; and it is still increasing. Much, too, that does not appear upon the face of this report has been done during the last two or three years; for the new activity that has sprung up in the county Association has stimulated many of the congregations to separate evangelistic efforts, and agencies have thus been established to which no reference is made in the record of associate operations. Goaded by the representations of the Home Missionary Society, and the zealous provocations of its own secretary, the Association has woken to an entirely new life. The

spiritual needs of the county, the large unoccupied districts, and the responsibilities of the churches, have been perceived as they were never perceived before. Several lay evangelists are employed, whose salaries are paid partly out of the funds of the Association, partly by the Home Missionary Society; and we have before us a very interesting sketch of their labours and general engagements. They have gathered new congregations, introduced the Gospel into villages where the parish church is little better than a mass-house, have established Sunday schools, and are in the habit of regularly visiting hundreds of families who would be otherwise totally ignorant of the message of salvation. The grants which the Association has been accustomed to make to the weaker churches have been increased, and they are now able to say that very few ministers in the county receive less than the 100*l.* a-year, which the Association have resolved shall be the minimum of ministerial salary in Kent. In fine, imbued with new faith and pious resolution, they are ready to declare that, God helping, there shall be no parish or place of any importance left unvisited and untaught. Such, at least, we gather their aim and determination to be; we hope we have not mistaken it; we are sure it ought to be their purpose, and to prayerful resolve there can be no impossibility.

At the annual meeting of the Open Air Mission, Mr. Mac Gregor reported the progress of the work for the past year. Twelve conferences had been held, and sixty-three races and fairs, and eleven executions, had been visited. Upwards of 414,000 tracts had been distributed. Sixty-five members had been elected, and supplied with a ribbon for their bibles as a badge of membership. Street preaching had been promoted, regulated, and improved. It was considered an act of injustice that the Sunday bands should be allowed to play in the parks, while all preaching was prohibited.

SCOTLAND.—At a Quarterly Meeting of the members of the Evangelical Alliance, held in Edinburgh, on the 14th of July, a minute was adopted, expressive of the sense entertained by the members of the loss which the Alliance has sustained in the death of Sir Culling Eardley Eardley. Lord Benholme, in proposing the minute, and Mr. Ellis, in seconding it, paid affectionate but discriminating tributes to the character of their late friend, and especially dwelt upon the obligation under which he laid the Evangelical Alliance. Although Sir Culling was not much known in Scotland, yet many cherish his memory with profound respect; especially those who take much interest in the religious affairs of Continental Europe, and in the cause of those who are subject to the oppressions and the persecutions of Romanism.

The beautiful weather which we have had for some weeks has been taken advantage of by many for open-air preaching. A great gathering was held

some weeks ago at Huntly, in the grounds of the residence of the Duchess of Gordon, which was attended by thousands of people, many of whom came from considerable distances, who were addressed by many of those who generally engage in this important department of Christian work. A similar gathering is announced as about to take place at Linlithgow towards the end of July. These meetings are held under the auspices of a recently formed society, called the "Association for carrying on Evangelistic Operations in Scotland." This Association consists of men of various denominations, and is prosecuting its important work with much zeal, and apparently not without a blessing from the Lord. They have just issued a tract containing notes of a tour made by two of their members amongst the fishing villages along the coast of the Moray Firth. This document is interesting, as exhibiting the present fruits of the "revival" three years ago in this district, and bearing testimony to the steadfastness of many who were then converted. Some passages are worthy of being extracted.

"From the notes taken on the spot at the time, we give a faint outline of the work. The people of God will be encouraged to find that the 'latter rain' has been as refreshing as the former, which produced such wonderful changes three years ago, so that places once noted for uproarious drunkenness and other vices, became as noted for prayer and praise and attendance on religious duties. It seems from what is, and has taken place in these fishing villages, as if Christ was again about to use fishermen to spread abroad the knowledge of the truth, and as if those of our day were to become as wonderful instruments of grace and gifts as those who in former times at His command forsook their boats and nets and followed the Saviour. Some of them are well qualified, and have a most wonderful gift of prayer.

"We set out, amidst sleet, wind, and rain, for the village of B., and walked to Hopeman, where we saw three years ago a great and glorious work. Here we had a good meeting and a warm reception by both minister and people. After addressing a meeting, next day we visited some of the fruits of the last awakening, and in the evening addressed another meeting in Duffus. From this place we went on to the scene of the late work. Port-Gordon is a village of about 700 inhabitants, principally seafaring. We put up at a house where two sisters soon showed that out of the fulness of the heart the mouth speaketh. They had been awakened three years ago, and gave an intelligent account of the work. With hearts filled with love and with evident emotion they spoke of what God had done for their souls. They also manifested much concern for the salvation of those around them.

"The work commenced here about the beginning of the year, and that in answer to special prayer for the outpouring of the Spirit. Some of those who

were the most determined and bitter opponents of all righteousness were arrested.

"One man but shortly before was so bold in his iniquity, and daring in his blasphemy, that he boasted of being a leader in iniquity, and said openly that he wanted to have a front and leading position in hell, or he would not care to be there. The long-suffering of God, that waits to be gracious, was strikingly manifest in his case. He was suddenly arrested with agonising convictions, found no rest day nor night, till at length the light of the Gospel shone into his heart. He saw and accepted the righteousness of Christ, as suited to his state and condition, and now he takes an active part in carrying on the work of God. He prayed in our presence in the meeting with great fervour and realisation of God's presence, and with many appropriate expressions of humility and desires for the salvation of those around him.

"The prophet Hosea says, that because of swearing and lying, and other crying sins, God would take away 'the fish of the sea' (Hos. iv. 2, 3); believing this, they now meet for prayer before proceeding to sea, and at sea every crew has prayer, at which every one attends. A Roman Catholic, who would no doubt have shrunk from mingling his devotions with those he had been taught to look on as heretics, was, like many others in the village, so overcome with fear at the tokens of God's presence, that he came and knelt with them. This spirit of prayer is so general, that on shore the whole people of the place came together at first, and even still there are comparatively few so hardened as not to yield a feigned submission. * * *

"So much space has already been occupied that the remaining places must be grouped together, and the work in Port-Essie, Findochty, and Port-Knockie spoken of in a general way. In the first of these places the work is interesting and solemn. Those awakened three years ago still hold fast their profession in consistency and power. These, and others with them, impressed with the necessity of a more powerful and extensive work, and the desirableness of some effort to stem the tide of thoughtlessness and impiety prevalent about the close of the year, determined to have a prayer-meeting on New-year's day, to supplicate for the outpouring of the Spirit on the place. They met, and from that day God wrought graciously and powerfully in their midst; and the whole place became alive to the importance of eternal realities. Their meetings are still well attended. Though a poor people, they have built a hall, where they can meet, at a cost of about 250/. It has been the scene of many a spiritual conflict, and the place where many have found the Saviour. It may now be said that the whole place is devoted to the Lord, happy and contented; drunkenness has almost, if not altogether, disappeared; and, as two men testified, there is not now one halfpenny spent in whisky for each pound that was spent before. They hope to banish whisky out of the place, and

say that two-thirds would at once petition for the removal of all license to sell it."

The tract concludes with an estimate of the difference between this awakening and that of three years ago.

"Though backsliders have been reclaimed, God's people revived, and the young and old of both sexes have been changed, there is this difference between now and former seasons of the same kind, that there have been no cases of what is called 'striking down.' Many consider the present visitation far more satisfactory than the first. The apparent commotion is much less, but there is a deep, solemn, and earnest feeling pervading all classes. Many at first saw sin who were never converted. These have been brought in this time, it is supposed, in reality. The people generally seem to have a deep conviction of the sovereign grace of God in this visitation; and some of the cases of sudden arrestment of sinners have left solemn impressions on many minds. One woman, who was standing in a meeting and felt too weak to stand under the agony of her mind, as soon as she saw the plan of salvation, said, 'Hee's deen it all, I see it.' One young woman in great simplicity said, 'I labour awfu' at the Psalms.' Her heart was brimful of love to Christ and his people.

"Such is a hurried sketch of this work of grace. To God this Association desires to give all the glory, and to be greatly encouraged in their labours."

IRELAND.—The chief ecclesiastical event of the month has been the meeting of the General Assembly of the Presbyterian Church. The attendance of members was large, even on the 6th, when the Assembly met, and the outgoing moderator, the venerable Dr. Cooke, preached the annual sermon, choosing as his text Psalm cxxxiii., and elaborating an argument for the true unity of the Church. The Rev. John Rogers was unanimously elected his successor, and it was agreed that the Assembly should meet next year in Dublin. The missions of the Church were reported to be making steady progress. The Home Mission or Church Extension Scheme occupies seventy stations, and is worked by from forty to fifty ministers. An itinerant mission agency for the provinces of Munster has been connected with it, and has started with the happiest promise. Of the Roman Catholic Mission, it was reported that the thirteen congregations of the Connaught Presbytery showed an increase in their contributions of more than two-thirds since 1853, and thus proved the excellent foundation on which the mission rested. There are seventeen missionaries connected with this mission, ministering to an average attendance of 1400 on the Lord's Day, and superintending the education of about 1000 children in thirty-five day and Sunday schools. Of these children, 350 are Romanists, and "so far are we from finding connection with the National Board to be any hindrance

to our mission success, that not only are our own numbers increased, but we can devote to religious instruction as much time as we please." The foundation stones of the new churches in Connaught will be laid during this month. A warm interest is taken in the Dublin branch of the mission, by far the most important and among the most successful of all the stations. It was determined to build at once suitable premises, that the work of this mission might be carried on in some fitting proportion to the magnitude of its claims. In the report of the Foreign Mission, the difficulty of sustaining it was dwelt on, not from want of funds, but of men. Dr. Glasgow, who went as one of the earliest missionaries about twenty-three years ago, and to whom we owe the Bible in Gujarati, and other literary labours, returns finally to Europe next year. The health of another of the missionaries is precarious. And the work is extending, especially among the Dheds. Mr. Taylor mentions in a recent letter, that the representatives of nearly 200 Dhed families, from twenty-eight villages, have met to confer on the difficulties they encounter in embracing Christianity. The report of the Jewish Mission derives much interest from the visit of Dr. Graham, of Bonn. In Syria, the mission assumes a general Evangelistic character. A complete fount of the Arabic type, which Mr. Ferrette has invented, is now ready, and the proofs of the Gospel of St. Matthew are almost corrected. So soon as Mr. Ferrette returns to Damascus, it is intended to employ the new press extensively for the spread of Christian literature and education. The Colonial and Continental Mission reported increasing demands, fresh openings, and straitened funds. Deputies were present from New Zealand and New Brunswick, and Mr. Barr, postmaster-general for the former country, addressed the Assembly on its present condition and prospects. The sustitutation of the ministry attracts increasing attention at the meetings of this court. There are whole presbyteries where there is no plea of poverty, and where the amount of annual stipend is about 10*l.* a head. On the other hand, there were southern and western presbyteries where the amount is as much as 10*s.* a head. The standard of liberality has been much raised of late years, and the committee on ministerial support, express their encouragement. There is a strong feeling among the laity that the minimum stipend of a minister should be 200*l.* The Fund for Assisting Ministers has progressed from 457*l.* in 1858, to 800*l.* in 1862, and the committee hopes that it will soon divide 50*l.* instead of 30*l.*, to those on its list.

Education is a subject in which the Presbyterian Church takes a deep interest, and among its most valuable reports were those on elementary, intermediate, and collegiate education. The Assembly expressed its adhesion to a national as opposed to a denominational system of education, and its satisfaction with the provision made for religious instruction in all schools under its charge. A

committee was appointed to obtain for the members of the Church "a fair and just proportion of the offices and emoluments in connection with the National Board." It was stated that the number of "intermediate" schools capable of furnishing sound classical instruction is so small as to lead to serious apprehension, and that the number of classical pupils is about one to each congregation. The College Committee reports that ground has been taken beside the College, where it is intended to erect such buildings as would furnish residences for the professors, and free rooms for distinguished students. The Government, it is said, have refused their consent to the proposal of 100*l.* a-year as compensation or pension to Mr. Main. The trustees of the Magee College reported that two churches were endowed by the Dill bequest, and one by the Irish Society, and that it was their intention out of surplus interest to build suitable houses for the Dill professors; but that as the endowment fund would only allow about 200*l.* a-year to each of the other four professors, it was not proposed to fill the chairs until a larger dividend was available.

The Free Church of Scotland, the English Presbyterian Church, and the Welsh Calvinistic Methodists were represented by deputies. Mr. Main and Mr. Adams spoke for the first, Dr. Hamilton and Professor Levi for the second, and the third was represented by some of its best known men, Mr. Thomas and Mr. Morgan among the rest. The latter met with a singularly enthusiastic reception, and made statements of great interest regarding the Welsh branch of the Presbyterian Church. Mr. Brownlow North, who had been present at the Assembly in the year of Revival, was invited to address the Court, and afterwards received its thanks. The Report on the State of Religion was especially satisfactory. It was stated that persons who at the time of the Revival were viewed as partakers of true conversion, "have almost uniformly turned out to be such in reality." At the Private Conferences on the State of Religion, held during two mornings of the first week, this statement was abundantly corroborated; and these meetings themselves furnished the happiest evidences of the high spiritual tone and spiritual reality that pervade the Church. After an earnest and busy meeting, the Assembly was closed on the 16th, by an address from the Moderator. The amount contributed for the various schemes was about 13,500*l.*

At the Synod of the Reformed Presbyterian Church, after hearing a deputation from Scotland, it was resolved to hold ecclesiastical intercourse with the minority of the Scottish Synod, and to strengthen them in their disruption, as the true advocates of the Covenanted Reformation.

At the Annual Meeting of the Irish Baptist Association, Baptist views were reported to be making considerable progress.

In a letter to Mr. Henessy, Mr. Colquhoun makes

the following statements regarding the Connaught mission of the Irish Church:—

“I might tell you of Clifden, once a congregation of 30 Protestants, now of 300; a school with 200 children, only 9 of whom are the children of original Protestants. Ballyconree, a congregation of 130, 40 children at school; Oughterard, 360 Protestants, 200 of these converts from Rome; Tully, a school of 100 children, 12 only the children of original Protestants; the Island of Innisturk, a population of 104, once as savage as the South Sea Islanders, now 50 of these converts. But why trouble you with more facts? Enough to point out the one great fact, that in that district of West Connaught where, when we entered it 15 years ago, we found a handful of Protestants in 13 small congregations, we shall leave it, if we left it to-morrow, with 57 Protestant congregations. Where did these hundreds come from? Did we import them? As many more, converts, have fled from a wearing persecution, across the Atlantic. Did we, as it is said, buy them? We have neither the will nor the power. All our funds go to our agents, and these do not suffice.”

Meanwhile Father Lavelle is belabouring Archbishop Cullen for not being a member of the Brotherhood of St. Patrick.

Mr. Guinness has been preaching to very large audiences through the North; but his open-air services in Belfast have been interrupted by a renewal of the annual riots about the 12th of July. This festival has been celebrated quietly but persistently, in some instances both preacher and congregation being arrayed in the traditional orange sash. It was only in Belfast, however, that disturbances rose out of the celebration, and the Mayor, fearing the assembling of a mob, requested Mr. Guinness to defer his sermon.

FRANCE.—The most important event is the change of ministers, which is evidently a concession to the liberal party; more especially the change of Minister of Public Instruction. The Emperor has chosen a man whose name would never have occurred to any one, as he was a simple inspector of schools, chiefly known as having compiled good historical manuals. He was on his tour as inspector when the despatch arrived that raised him out of obscurity to be the head of the University. The scene that then occurred must have been comic in the extreme. An hour before no one paid the least attention to him; he was treated as a nobody: all at once, everybody was at his feet. No doubt he laughed a little in his sleeve at human weakness. What made his fortune was the having been consulted by the Emperor about his forthcoming “Life of Cæsar.” For the rest M. Duruy is a warm partisan of the University, a decided foe to the Catholic party, and consequently his elevation has been looked at with an evil eye by the clerical press. He has begun his career by a very significant act: the restoration in our

Lyceums of the philosophical class, which had been sacrificed to conciliate the priestly party when the government depended upon its aid. We have here a hint of the present animus of the powers that be, which enables us to foretell a change of political course as to the Roman question. Meanwhile, it appears that our soldiers are taking up this question practically, and helping, by their hostile and ironical attitude towards the Papacy, to detach from it the very population which it is their present business to chain to the Pontifical throne. The following “mot” of a Roman prelate is currently quoted: “If the French remain in Rome, they destroy us; if they leave it, we perish.” The alternative is certainly a very formidable one. M. Rouland, whom M. Duruy succeeds, had not been a favourer of Ultramontaniam; it would even appear that the law-suit he instituted against the bishops, on account of their interference in the elections, contributed to his fall; but he was a man of a narrow and despotic character, and a great enemy to true religious liberty. Protestants always met with opposition from him, whether in the matter of opening new schools or new chapels. Let us hope that his fall may coincide with an increase of religious liberty. The famous letter of the Emperor on decentralisation, leads the *Journal des Débats* to believe that the lamentable restrictions upon conscientious rights will soon be removed, and that it will no longer be necessary to procure a long list of authorisations to open a new Church. This removal of M. Rouland may, however, have one disastrous consequence to the Reformed Churches salaried by the State. They were carrying on negotiations with the ex-minister for the restoration of Synods, and matters were going on swimmingly, but now comes a long interruption; and yet there is an urgent need that these Churches should depart from the *statu quo*. The Rationalist party among them has cast off all reserve, and openly makes common cause with the infidelity of the day. Christians can no longer endure such a state of things, and are ardently desirous to restore Synods, which will permit the Church to deliberate with some result upon its most vital interests. There is reason to fear that the change of ministers will prove unfavourable to the realisation of this legitimate desire.

THE reviving tendency to independence manifested in the late electoral movement, gives a higher aim to the public mind, hopefully lifting it out of debasing pursuits, as the Polish question lifts it out of its egotistical centre. The Government felt the need of meeting this new symptom, and prescribed a change of ministers, which has been effected, and a modification in the very complicated administrative system, simplifying forms, and thereby saving much public time and money. These measures are received with satisfaction, not so much as regards their intrinsic value, though that is great, as in the proof they give that Napoleon has been to some degree influenced by the expression (stifled as it

was) of the opinion of the nation. The nomination of M. Duruy to the ministry, has intensely annoyed the clerical party, who foresee that the University will no longer leave them to take up the youth of France to model it upon their mediæval ideal, if the ministerial programme be loyally carried out. The restoration of classes of philosophy, and the bringing forward of the history of philosophy in the examinations, have greatly pleased the learned part of the public. The tendency of the age, it is said, is to consider all the branches of human knowledge in an historical point of view, just as the tendency of the obscurantists is to proscribe this point of view, and to enclose the mind in a narrow dogmatic and immovable circle.

The whole liberal force of the nation seems now engaged in urging the Government to break a lance for Poland, and as usual of late years, universal peace is promised as the result. Discoveries in science, tottering of despots, rapidity in all things, associated labour, are pointed out as proofs that the golden age of peace, brotherhood, and prosperity is at hand, nay, some assign the commencement of it at the opening of our great and permanent exhibition in 1867, thereby meeting, most unwittingly, the date of some of your rather presumptuous dealers in prophecy. "I believe," says one, "that the time of deadly wars is near its close, I feel that all tyranny is shaking to its basis, and that the last European war, the war of deliverance, will soon have its day and definitive triumph!" "Man has too much laughed and too much wept," says another; "above all, he has had too many words, his mouth opens now but to draw a long yawn. This melancholy is a sign of the times, and the moral inertia and temporary decrepitude of the age depress and anger at the same time all generous souls. Let us, however, hope in the future; let us exercise our faculties, and prepare for the day of a new birth." "Spirit of Christ," says a third, "show that Thou still livest among us; Thou hast made men, now make citizens! Many think that we are on the eve of seeing a new conception of Christianity arise. It is not Protestantism, but the French *revolution* that lays down obstinately the problem of the renovation of antiquated Christianity." And I might go on quoting similar fragments, all showing the turmoil of the Continental mind, the unrest of the men of this world, seeking to make for themselves a God without Christ, and a Christ without God, and clinging to a modified pantheism as a last resource from falling into the abyss of atheism.

We are to have a mosque in Paris for the use of the Arab regiments which now form part of the garrison. In Algeria it is forbidden to colporteurs to sell Bibles to Arabs, for fear of politically indisposing them by religious controversy; the priests of Rome are equally prohibited from proselytising them. How will Christians reach these interesting men in Paris? It must probably be by word of mouth, for few among them can read, even if Arabic

books are placed in their hands. A Christian Arab may perhaps be found.

The following is an extract from a paper: "9th July. Festival of Notre Dame des Miracles, destined to celebrate at once all the graces and miracles obtained throughout the world by the intercession of the holy Virgin. On all sides prodigies performed by Mary are spoken of. Without going beyond France, what miracles, what conversions, what cures of all descriptions, what unlooked-for blessings flow like exhaustless streams from the blessed sanctuaries of Notre Dame des Victoires, Notre Dame de la Salette, Notre Dame de Fourvières, Notre Dame de la Garde, Notre Dame de Sourdes, Notre Dame de Chartres, &c.! Let us pray, and if possible have a thanksgiving communion, and stir ourselves up in the spirit of faith in the Holy Virgin. Mary is not known! Each one of us should make her known, served, and loved."

The *Monde* tells us that a vast project has been conceived by the bishop of Puy, where, in 1860, was inaugurated the colossal statue of *Mary conceived without sin*. It is to translate and print, of uniform shape and size, in all languages, the bull *Ineffabilis* of Dec. 8, 1854, by which Pius IX. decreed the new dogma of the immaculate conception of Mary! "Soon," says the *Observateur Catholique*, "our Church will dwindle down to the state of the unfortunate Italian Church, which, having nothing but the papal sovereignty and superstition to place as a shield against the anti-Christian spirit, falls daily to a greater depth of infidelity, so that *good* priests are reduced to hope that she may yet preserve some few dogmas essential to Christianity! . . . The portion of *Catholic* doctrine which Rome had hitherto preserved, had kept up some prejudices in her favour. But now she openly breaks the connection which had in some respects attached her on certain points to Catholic tradition; every sincere Christian will at length understand that it is better to be a Catholic than an Ultramontanist. Modern papacy is thus rushing headlong to its own ruin; it is blinded by Providence, who will bring the Church back to her pristine purity."

The Wesleyan Conference took place last month in Paris; it was well attended.

BELGIUM.—We have spoken formerly of the churches salaried by the government; we now give an account of the Free Church, known under the name of the Evangelical Society, or the Belgian Missionary Christian Church. It comprehends all the churches not salaried by the State. It is worthy of remark that, independent of the congregations of the Church of England (whose clergymen are foreigners and stand quite aloof from the religious movement), there are but two Protestant religious denominations in Belgium. They are placed under two bodies of ministers, one salaried by the State, and reckoning among its patrons both the rationalists and the orthodox; the other is connected with the Evangelical Society, of which we are now about to speak.

It was founded in 1837, by some foreign Christians, three of whom were pastors. Its chief, its true originator, was the agent of the British and Foreign Bible Society, Mr. W. Pascoe Tiddy. The celebration of the twenty-fifth year from its foundation was held on the 16th of November last, by all the congregations of which it is actually composed; and next August the twenty-fifth general meeting will be held, to hear the twenty-fifth annual report. The evangelisation of the Romanists is the end which this society from the beginning had in view. In fact, as I have already said, there were none but Romanists, natives of the country, and to them the Society devotes its attention; not, however, neglecting the Protestants whom they may meet with in pursuing their labours. The work of the Evangelical Society may be divided into five or six branches:

I. The preaching of the gospel, including in the range of its operations the churches and missionary stations, to the number of twenty. Sixteen of these stations have organised congregations. In the other four, the Sacrament is administered to a certain number of converts, and the congregations assemble regularly to hear the Gospel of salvation; but they are not yet sufficiently developed to have a council of elders and deacons. There are twenty-one or twenty-two ministers and evangelists at the head of these congregations; and the Society thus occupies all the great centres of population, and the large towns, with the exception of Bruges, where they have not yet been able to obtain a locality, but where they hope soon to establish public worship, conducted by the evangelist residing in Courtrai. In Brussels the Society has three chapels, two for worship in French, and one in Flemish. Ghent, Antwerp, Liege, and the manufacturing districts in the neighbourhood of Verviers, Namur, Charleroi, &c., &c., have ministers, colporteurs, schoolmasters, labouring among them with great activity and marked success. All these congregations are composed entirely of persons who were formerly Romanists, with the exception of the two French congregations at Brussels and those of Ghent and Antwerp, a part of whose members are converts from the Romish Church, and a part Protestants.

II. The second branch of the labours of the Society includes the sale of the Bible and of religious books, by means of colporteurs. According to its funds, the Society employs from seven to ten colporteurs and Bible readers during the whole year. At the present time, its funds being very low, it has only seven. Besides, the church at Brussels employs at its own expense a Bible-woman, who does to a certain extent the work of a colporteur. It has been said with truth that the colporteurs are the pioneers in the work of evangelisation; they prepare the ground; they cast in the first seed. If the regular preaching of the Gospel ploughs the furrow, and casts in abundant grain, the colporteur makes the ground ready for this further labour. A work as useful as it is

abundantly blessed, is performed by these humble labourers in God's field.

III. To uphold and complete the work of the colporteur, the Society has a bookshop in Brussels (33, Rue de l'Imperatrice), and supplies of books and tracts in the different places in the provinces where churches or stations have been founded. The bookshop contains a supply of the Scriptures in various languages, from the British and Foreign Bible Society, of the books published at Toulouse, and of religious works in general published in the French language.

IV. Original publications and reprints. The Society issues reprints of tracts, pamphlets, and books; and also publishes works which the pastors and evangelists find time to write. It also publishes three periodicals: two monthly, in French, entitled "Le Chrétien Belge," and "Le Glaneur Missionnaire;" the third, in Flemish, appearing every fortnight. Since the 1st of July, 1862, the Society has issued 160,000 copies of tracts. The generous grants of the Religious Tract Society of London support this part of the work.

V. Week-day schools. I shall not speak here of Sunday schools—I consider them as forming an integral part of public worship, and you will find them in connection with all the churches of the Evangelical Society. Unhappily, there are at present but twelve or thirteen week-day schools. Two have been closed in Brussels for want of the necessary funds, and others have not been opened for the same reason. Nevertheless, these establishments are a powerful auxiliary to the work of evangelisation.

GENEVA.—During the month of June there were held the general meetings of several of our religious societies—the Bible Society, the Missionary Society, the Society for Providing Religious Instruction for the Protestants scattered Abroad, the Evangelical Society. I shall not give you an account of these meetings, the details of which, though very interesting in themselves, too nearly resemble those which you are accustomed to hear in assemblies of a similar kind. I shall confine myself to one or two general observations.

Our new Consistory entered upon its functions with almost unanimous assent. The passions aroused on the occasion of the election appear to have calmed down, and we may hope for peaceful times, when the Church may pursue its task without let or hindrance.

Among the number of men whom the radical government has implanted in our country, is found Professor Voegt, a skilful naturalist, but a thorough materialist. One of the theories on which he expatiates with the greatest complacency, is that man is but an improved monkey—having, like the monkey, neither a soul, nor an account to render, nor a future to hope. Hence has arisen a lively polemical discussion, and among the many publications to which it has given rise we especially dis-

tinguish that of M. de Rougemont, entitled *L'homme et le Singe* (Man and the Monkey). M. de Rougemont is a *savant* well known in the learned world by his numerous works; but he is also a Christian, and one of those who employ the greatest ardour in making science subservient to faith.

Three sermons, likewise against infidelity, have just been published by one of our first preachers, Mr. Martin, under the title of "The Power of the Gospel." Mr. Martin is specially known by his "Sermons on the Lord's Prayer," which have passed through numerous editions, and been translated into every European language. These three new sermons seem destined to meet with great success.

And, lastly, I would direct your attention to a new work of Mr. Bungener, entitled "Three Days in the Life of a Father." A few lines extracted from the "Religious Week," will suffice to characterise this book:—

"We do indeed possess here pages describing the inner life, written from the heart, and going to the heart. We find at once the man and the Christian; the man with his sorrows, his anguish, and his failings; the Christian with the consolation and the strength which God imparts. The distinguished writer is found here in the person of the father of a family, struck in his fondest affections. O! you who know what trial is, you especially, afflicted parents, who, like Rachel, refuse to be comforted, read these pages; they will do you good. And you who have not yet known these sorrows, read them also. You will learn what true suffering is, beside the little disappointments of which you complain, and you will learn the power of faith to support and console."

I have not spoken to you of the first two volumes of M. Merle D'Aubigné's "History of the Reformation at the time of Calvin." Though written by a Genevese, this work belongs to the whole of the Christian Church, and you have given a special account of it. What will in all probability be entirely new to most readers is, the history of Geneva before the Reformation. It shows how political freedom prepared the way for religious freedom, and we may see in it, as it were with the visible eye, the accomplishment of God's designs for that city, which he was preparing to be the principal scene of the labours of the great Reformer. Even from a purely political point of view this history has great interest, and is well calculated to earn for Geneva the respect and protection of all free people in case her independence should at any time be in danger.

TUSCANY.—These are the dog days, the heat is overpowering, and little or no important news is stirring; for summer brings Italians to a stand in activity quite as much as winter did their ancestors, when their armies betook themselves to winter quarters. It is true that the Italian Parliament still sits at Turin, but business does not make great progress, owing to the impu-

dence of a set of bores who love to make long speeches on every subject, whether they understand it or not, and who will not be put down; and besides, no thrilling interest attaches to the matters under discussion. Even at Rome there is little bustle at present. It is said France is making another effort to get rid of the ex-King of Naples, so as to cut off the political brigandage carried on in his name across the Neapolitan frontiers, and to silence the complaints made by the Italian Government of open and disgraceful partizanship. De Merode has had a fresh triumph over Antonelli, in causing his friend and secretary, Fausti, to be condemned for a long period to the galleys. The whole cause is being published now, I believe, at Turin, because the papers in the case were all stolen out of the hands of the Papal officials, in whose custody they were placed; and the Italian journals promise us such revelation thereby of Papal—justice, I was going to say, but rather, law administration, as will astonish the world, prepared as it already is to expect anything base from that quarter. This publication, showing up the abuse of justice, and putting the Roman judges, as it were, in the pillory, puts me in mind of another work, just published, by Professor Cennarelli, entitled "Epistolario Politico Toscano," in which persons of still higher rank are convicted, by their own letters, of shameful and disloyal conduct towards Tuscany from 1849 onwards till 1859. The compiler has acquired a high reputation for his accuracy and research, and this book reveals many secrets which will be of great use in writing a history of Italy during that unlucky period. The volume contains a copious collection of the letters of Pio IX., Leopoldo II., Antonietta d'Austria, Baldasseroni, Landucci, Ridolfi, Demidoff, and Baron d'Aspre, the Austrian Governor of Tuscany under Leopoldo. In a notice of the book in one of the daily papers, it is remarked, "that of all those whose letters have been published, Ridolfi, Mattencei, and Capogquadri alone make a respectable figure." Despite of heat, languor, &c., public interest has been considerably excited by a trial which has just been concluded at Turin, in which an establishment of monks in that city, called the *Ignorantelli*, engaged in education, and to whose care young men of the best and most aristocratic families in Piedmont were sent, as boarders in the convent, have been convicted of systematically corrupting the youths, and indulging in unmentionable offences. The father superintendent, Theoger, has made his escape, as have also two of his most deeply compromised accomplices, but they were condemned to various terms of imprisonment by default (Theoger to fifteen years), so that there is no fear of their polluting this country again by their filthy presence. These were the masters whom the old retrograde nobility and gentry chose for their sons' education, and notwithstanding these facts were brought to the broad light of day, desperate, untiring efforts were made by them to dissuade the ministry from their deter-

mination to shut up the convent, and to deprive the brotherhood of the right of teaching, but luckily in vain. The monks, you are aware, are no favourites in Italy, nor ever were, but this has served to damage them most severely.

The statistics of education during the past year, ending 30th June, show that the ignorance in which the priests and monks delighted to keep the masses is being most successfully attacked. This spring the Cardinal Bishop of Capua died, and his body was laid out in state to be seen by the people, when some of the priests, counting on the gross ignorance of the Neapolitans, resolved to pass off a miracle by hiding two wretches beneath the *catafalco*, who were to raise it up, giving a motion to the head of the defunct as if he were nodding to the spectators. The trick took, the people began to cry out "A miracle, a miracle!" when two soldiers of the Bersaglieri, who were present, looked under the bier, found out the performers, and would have apprehended them, had they not been drawn into another room by the priests who employed them. As another example of the ignorance that prevails in the southern provinces, may be adduced the fact that strolling players still go through the country giving representations of the different scenes of our Lord's passion. The efforts now making *bond fide* to educate the population, will soon put a stop to such silly tricks and horrid blasphemies. Though the majority of readers do not care much for rows of figures, in a matter of this sort they carry much weight, and I venture to submit a few. We have in Italy nineteen Universities, and the aggregate number of students attending these during the session just closed was 5516. There are 250 Lyceums, the attendance at which has been 14,281 students; 138 Scuole Tecniche, with 7265 students. The attendance at the elementary schools during 1861-62 (the report for 1862-63 is not yet published) gives an aggregate of 459,273 males, and 341,929 females; total, 801,202 scholars. This year there will be a considerable increase.

In the southern provinces, with all the ignorance and superstition that prevails, the respect for religion still remains in the mind of the population, whereas, unfortunately, in other parts of Italy it has given way to indifference. It is not, therefore, to be wondered at that when the simple Gospel of our Lord Jesus Christ is preached to these people, and they can be got to listen to it, it receives a more ready acceptance than in the centre and north. This is not mere theory; it is found to be the case in actual practice; and I have before me a letter from the Neapolitan correspondent of the *Movimento*, of Genoa, in which he states as a fact that Protestantism is making great strides in Naples, and exhorts the priests, if they would not see themselves abandoned altogether, to make haste to reconcile themselves with the people, and no longer dream of robbing them of their most sacred rights, viz., Rome as capital, and abjuration of the temporal power by the Pope. He mentions, with

high approbation, the schools of Marquis Cresi, and as an example of the attachment of the scholars, says, that a bigot, urged on by her confessor to induce her godchild to withdraw from Cresi's female school, attempted to persuade the child by gifts and caresses, at first, and when that proved unavailing, got into a fury, and murdered the child with a knife! Cresi has just returned from Geneva, where he has been ordained to the ministry by Dr. Merle Daubigné and others, under whom he studied theology some years ago. An ex-priest, Peccinini, who had studied at the Waldensian College, Florence, and acted as assistant evangelist to M. Appia, at Naples, last winter, and who, after submitting to an examination in Hebrew, was to have been ordained in the Waldensian Church in September, has undergone an irregular ordination at Naples instead, at the hands of a French minister, named M. Lesser, now temporarily filling M. Appia's pulpit, and of some elders elected by Signor Albarella and his followers.

I mentioned, some time ago, that M. Marchaud, the Waldensian minister at Rio, in the island of Elba, had collected a sum sufficient, or nearly so, for building a Protestant Church there. The architect, Puini, of Florence, gave the plan, and a neat but unpretending church is now making rapid progress towards completion. He has another congregation under his charge at Porto Ferrajo, which has increased largely in size of late, and they desire exceedingly to have a church built for them also, which burden M. Marchaud intends to undertake as soon as the Rio church is finished. The Waldensian Theological College closed its third session, in Florence, at the end of June, when the students passed most creditable examinations in Hebrew, Greek, Theology, Church History, &c.

I hear that the evangelical congregation at Pisa is in a divided state, and that excommunications are being bandied about in a way which is not for edification. Signor De Michaelis, the evangelist, is said to be an earnest and pious youth, without much experience as yet, and he has difficulties to contend with which would need much prudence. I have heard that Signora Tecchi, the widow of the former evangelist, has caused a division in the congregation, as she sets up to be an evangelist, and both preaches and dispenses the sacrament to those who wait on her.

There is a priest now in Turin, named Don Ambrogio, who preaches in the public squares to the people, with great energy and boldness, against the errors of the Church of Rome, exhorting the people to read the Scriptures. I believe he professes still to be a Roman Catholic, and not to have left the Church. He has been apprehended scores of times by the police, and led to prison with handcuffs on, but next day he is always at his post again preaching to the people. The clergy of Turin have warned their flocks against going near him, and the result has been that he is now attended by multitudes. M. Meille, the pious Waldensian

pastor at Turin, considers he is doing much good, and has requested that, through your columns, publicity might be given to a request Don Ambrogio has made to him, viz., that some person interested in the Gospel work in Italy, would pay for a colporteur, who shall accompany him wherever he goes, and sell Bibles and Testaments while he preaches. M. Meille considers that plan a good one, and likely to result in many copies of the Scriptures being sold. I should add that the colporteur is also to sell Don Ambrogio's own publications or tracts, which are issued weekly. If any reader of this letter feels disposed to aid Don Ambrogio, he may communicate with Rev. P. Meille, Chiesa Valdese, Turin.

BREMEN. — The mission festival took place on the 10th and 11th of June. At ten o'clock in the morning of the former day, divine service began in the Church of St. Stephen, Pastors Zahn and Victor and the missionary Knecht, from Anyalso, reading the report, and addressing the people. In the afternoon there was an outdoor meeting, where much that was interesting was communicated by Knecht and other friends of the missionary cause. At the conference, on the 11th of June, the plans for the building a mission house, and for the support of the society, were discussed, and this conference was followed by a public dinner in the Museum.

WÜRTTEMBERG. — A conference was held in June at Stuttgart, in the presence of about 130 clergy. Prelate Krapf presided, and spoke upon the text of the day, Isaiah xlii. 16: "I will lead the blind by a way that they know not." He said that we had all been blind; but that the Lord had led us to the truth, and would lead us daily into further light if only we felt our blindness. A preacher should more especially be sensible of it. On a late occasion, having to preach on the Trinity, he had keenly felt how blind he was, but had equally experienced how the Lord can fulfil the promise contained in the text.

Another preacher read an exposition of the end of the Epistle to the Ephesians, upon which much edifying religious conversation followed. The president of the Basle Missionary Society and its inspector, Herr Josenhaus, made some very interesting communications. The former observed that a missionary society should rank above all particular Churches and denominations whatsoever. He himself was warmly attached to his own branch of the Church, and had often to take a part in church matters; but the mission, the kingdom of God as whole, interested him far more deeply. He then told us of a friend of his in Basle who took equal part in home and foreign missionary labour. This friend, a rich man, had for six months allowed the poor in that town to have bread at half-price, had built a beautiful

church and given 400,000 francs to build a new mission-house.

PRAGUE. — The *Protestant Journal* is informed that the Emperor of Austria has decided to allow the Bohemian Evangelical Congregation of Prague to purchase the Salvator Church, which, after having undergone many vicissitudes and belonged to different religious orders, had of late years been secularised by the State. It had long been an object of desire to this congregation, who will now come into possession of it on payment of a sum of 15,000 florins.

SWEDEN. — The Anniversaries of the Religious and Benevolent Societies of Stockholm are held towards the middle of June, and attract to the metropolis many Christian-minded people from various districts of the country.

The City Mission took the lead. Its Annual Meeting was held on Tuesday, the 16th of June. It appears from its report to cultivate nine districts, in each of which its agents hold meetings both on weekdays and on Sabbath afternoons; it employs four colporteurs and others for distributing tracts; it sustains six weekday schools, at which 400 children are educated gratis; it has between twenty and thirty Sabbath-schools; it has also sewing societies and Bible classes. There have been sold or distributed during the past year 50 Bibles, 150 New Testaments, 300 books, such as Luther's Sermons, &c.; 1800 smaller books, and hymn-books, and 9000 tracts and religious periodicals. It is also taking measures for establishing a "Childrens' Home" for boys.

The Evangelical National Institution held its Anniversary Meetings on the two following days. Two sermons were preached—the one was by Dr. Emanuelson, on the text Matt. v. 13—16, in which he insisted that as in former times so now, the Gospel is the only remedy for the rottenness of social life, that Christians are the salt of the earth, and that the world can be regenerated only through them. The other was a missionary sermon, from Jerem. xvi. 16—21, by Mr. Rudin, the Director of the Mission School. It appears that during the year contributions received by the Society (apart from sales of books) have been, for the Society itself, about 700*l.*; for missions to the heathen, 280*l.*; for missions abroad, 340*l.*; for Lebanon schools, 56*l.*; for the Waldenses, 120*l.* Since 1861, the Society, which was instituted merely as a Home Mission Society, has embraced the object of foreign missions also, and opened last October a school for the instruction of ministry candidates, presided over by Mr. Rudin, already numbering thirteen students. The Society has met with most encouraging sympathy from many quarters in this new department of its exertions. During the past year, the Society has published an amended translation of the 'New Testament, with references; a collection of sermons on the newly pre-

scribed series of texts, of which an edition of 5000 copies was speedily sold; a volume of biographies of eminent Christians, and another of missionary biography. The monthly periodical, "The Messenger," has now a circulation of 15,000. In addition to this, two missionary journals are published monthly. Of all kinds of publications, 476,000 have been sent out during the year. In the beginning of May the number of its colporteurs was sixty-nine; and there were many testimonies from various quarters to the need and the importance of their labours. One of the meetings was devoted to the discussion of the most suitable mode of Bible circulation, and the value of private communion.

The Swedish Missionary Society held its anniversary on 18th June, and in the evening of that day the annual sermon was preached by Mr. Ryden, a missionary from India. The Deaconesses' Society held its annual meeting on the following day.

Dr. Bechman, Professor of Systematic Theology, an evangelical and living Christian, has recently been appointed to the influential office of Dean of the Cathedral Church of Upsala; and we understand that another man of great learning and Christian character, Dr. Carlsson, Professor of History, is likely to be appointed Minister for Ecclesiastical Affairs.

DENMARK.—The two most recent political events in our native land have not remained without influence on the currents of ecclesiastical progress. In consequence of the marriage of the Prince of Wales to the Princess Alexandra (who, however, is not Danish by origin or education, but a German princess of the ducal house of Glücksburg), our principal newspapers indicate a movement, which has mainly emanated it would appear from England, towards the establishment of a more intimate union between the Scandinavian Churches and the Anglican. We read articles headed, "The Anglican and the Northern Churches," in which, at the close of quotations from the "Colonial Church Chronicle" and the "Church Review," the opinion is enunciated, that a time is come in which it is necessary to pave the way for an "apostolic union between the English and the Northern Churches." Herein it seems contemplated, among other objects, to reduce the excessive number of candidates in theology, who usually present themselves in Denmark, on the supposition that many such candidates might be removed into the English Church, or an opportunity given them of entering into English missionary societies. Considerable stress is here laid on the purely Lutheran character of the Danish confession of faith, as opposed to the Union, which prevails in Prussia; and the hope is expressed that the contemplated union of the Anglican and Northern Churches may contribute to the result of a true Union. The immediate practical bearings of this union are also extolled on the following grounds. Danish seamen are accustomed while they remain in England to attend the services

of the Episcopal Church. They might thus, provided that Danish candidates in theology were admitted into this Church, have services in Danish established for them, so that the Word of God might be declared to them in their own native language. The whole scheme, however, is at present only in the process of formation, and has as yet no solid ground to stand on.

The second political event is the election of the Princess Alexandra's brother, under the title of George I., to the throne of Greece. Among a small clique in Kjertenminde, Saaland, a "Greco-Danish" society was formed in consequence of this event, on the 1st of June of this year, of which the object was the diffusion of Christianity within the Mohammedan territories, by the joint operation of the Greek and Danish Churches. Their common labours were to be based on the universal Christian confession, "one Lord, one faith, one baptism;" but we must confess that more than an ordinary confidence is indicated by the belief that a community of action can be maintained between Lutheran and Greek congregations in Denmark and Greece.

We have formerly remarked how it has been attempted to divide the Danish National Church, as it has been the custom to call it since 1848, from the State, and to establish it on a footing of its own. This plan, however, has been associated in its details with many absurdities, which have been justly censured. Of these we will only instance one, the blessing to be pronounced on marriages between Jews and Christians. From the side of the State such marriages, according to the now-established fundamental law, encounter no obstacles. But now these couples begin to require the blessing of the Church. In what way is the preacher in the church or in the synagogue to announce the union? Can he utter a benediction in the name of that Trine God in whom the Jew believes not? Would not the Jew then be called upon to enter a protest against the validity of the sanction? According to present institutions the minister marries the pair in just the same way, whether they be Jews, Turks, or heathens, according to the ritual of the Christian Church, which is thus turned into a mere farce. This subject is getting thoroughly discussed in our ecclesiastical papers; and it might perhaps be hard to save the credit of the Church from the contumely to which it is on this ground exposed. Unfortunately, Denmark herself is not exempt from the error of believing that a Church can be reformed by means of a reform in its constitution, while that church herself is deficient in those living members of Christ's body, unto whom He is himself a head.

The agitation for the bill, which is soon expected to be carried, and by which all preachers are to have a fixed stipend assigned to them, is zealously continued, and is now making real progress. The principal point to be gained is the abandonment of the tithes, which are now the chief sources of the clerical income, because every landowner pays them a so-called corn-tithe, in which they have a remnant

of the emoluments of that age in which all the land in the kingdom belonged to the Roman Catholic clergy. This tithe, according to the projected bill, is hereafter to fall due to the State, which in turn takes upon itself the obligation of ensuring to the preacher a fixed stipend, where the means of the parish are not sufficient for the purpose, by subsidies from its own exchequer. The smallest income for a preacher is to be 600 spezial-thalers, or about 100*l.* sterling, whereas at present the poorest livings in Jutland do not bring in more than a third of that amount, that is, 200 thalers. Besides this, however, the ministers will have to give up their "accidental" receipts or fees for baptisms, marriages, and the like. The fixed stipends of the ministers will be higher or lower, according to a determined scale, in proportion to the circumstances of the locality. On these points the National Diet will decide by legal enactment. The immediate consequence of this system (as the Church and State are not yet divided) will be, that the ministers will become *employés* of the State; and so their official oath, which binds them to the canonical books, will be altered into an oath of fealty to the constitution. While this is in contemplation, we can readily understand the controversy now going on in public disputations and in journals, as to the retention, or alteration, or perhaps abolition of the official oath of the preacher. However, the most vigorous exertions are now being made for the complete separation of the Church and State; and if unexpected events do not intervene, the movement will be successful. The greatest difficulties will arise from the ecclesiastical property which the State appropriated to itself at the time of the Reformation, and of which the Church will demand the restitution, as, indeed, necessary to her in case she is to become self-governing. A judicial verdict in her favour could not be denied, but it is now 300 years since this appropriation of the Church revenues by the State took place, and it will be difficult to decide, in all particular cases, as to what has remained Church property. It will be no less difficult, when the State has made a promiscuous use of the Church's resources, to decide what compensation it will owe her. But the final decision of these points will be reserved for a very distant period.

CONSTANTINOPLE.—The following important letter is addressed to the Rev. G. R. Birch, of the Turkish Missions Aid Society. We commend its appeal very specially to the attention of our readers.—"In behalf of the mission to Western Turkey, now holding its annual meeting in this place, we offer our grateful acknowledgments to our friends, the supporters of your society, for the valuable aid they have afforded us in our work last year. It is especially grateful and encouraging to us that our Christian brethren and friends in England have shown an undiminished, rather an increased sympathy with the great spiritual work in which

we are engaged in all parts of Turkey, at a time when our own board is embarrassed in its remittances to its missionaries by the state of our national finances; and when unity of feeling and fraternity between English and American Christians is in danger of becoming weakened through differences of opinion on questions now agitating our own country. Certain resolutions on this subject, adopted by us, which will, in due time, reach you, will not fail to awaken interest, and you will unite with us in the prayer that peace, with righteousness, freedom, and established government, may be, in God's good providence, speedily restored to our bleeding land. The funds from your society have, as usual, been distributed throughout our mission, and the brethren at the several stations are in correspondence with you, and doubtless inform you of the specific manner in which they are used. In general we may say that these funds have been applied to the education and support of our native agency, the right arm of our strength in labour for the Church, and, through them, for the evangelisation of the people. The "Crisis Fund," we are happy to say, now amounts to 1500*l.* Our missionary force at present is comparatively small. At seven of our eleven stations there has been but one missionary each resident during the year past; and at Constantinople, where our whole force, labouring in the various departments of the press, schools, &c., &c., has usually been at least eight ordained missionaries, we have numbered but four, the Rev. Dr. Riggs and the Rev. Mr. Bliss having been absent most of the year, on account both of their own impaired health, and that of some member of their respective families. Both are expected to return to their field of labour at this station during the coming summer or autumn. Notwithstanding our feebleness at the capital, the various departments of our work have been carried on without serious permanent injury or retrogression. The mission is too weak in number to commence this year, as was hoped a year ago, our theological school at Marsovan; but it is the aim, and will be the effort of the mission, to open the seminary as soon as our missionary force is strong enough. Another man from the United States is asked especially for this purpose. Our female boarding school is to be reopened the coming autumn at Marsovan, to be under the general superintendence of Rev. Mr. Dodd, who is expected to remove from Smyrna to Marsovan as soon as practicable; while Dr. Van Lennep, now in America, is to be stationed at Smyrna, on his return to the mission. Our brethren in Bulgaria have been called to mourn the loss of a valued associate, Rev. M. Meriam, of Philipopolis. These brethren unite in the belief that the events connected with the arrest, trial, and execution of the assassins of our beloved brother, are proving a great source of security to life and property in all that region. One new missionary has joined the Bulgarian department during the year, and there is reason for the confident hope that

we shall reap, in due time, the fruit of the seed now sowing in that part of our field. The urgency of more especial and vigorous cultivation of the field for the conversion of Mohammedans, has been felt by the meeting. Mr. Washburn was designated to labour particularly in this department on his return; and the following is one of several resolutions adopted on this subject, viz. :—‘Resolved, that we consider all our labours for nominal Christians in our field as having for their great and ultimate end the evangelisation of the large Moslem population of Turkey; that we, as American missionaries, believe ourselves providentially called to this work, and that the time is fully come for more direct and more earnest efforts for Mohammedans.’ We have noted only a few of the more important matters which have engaged our attention during the two weeks of our meeting. The amount of work done, and the number and importance of the subjects discussed, is unusually great. The harmony has been very gratifying, and we all feel encouraged and strengthened by these sittings together. The mission has been greatly aided, in this meeting, by the presence and counsels of Rev. Dr. Wood, one of the secretaries of the board, formerly a member of this station, and now again, for a little time, uniting with us in our direct missionary labours. In the retrospect of our work for the year, we find fresh occasion for humiliation before God, and also for going forward, in all confidence and faith in the promises of Christ, and in the power of his Word and Spirit, in that work to which our Master has called us, and which we pray may be for his glory and for the salvation of souls in the several nationalities of this empire, to whom our united and common efforts, yours and ours, are devoted.—Yours fraternally, and with great respect, GEO. F. HERRICK, C. HAMLIN, A. B. GOODALL.”

BEYROUT.—We have had a fortnight of news of murder, riot, and insurrection. Mr. Meshullam of Jerusalem, late Chancellor of the British Consulate, was brutally murdered and mutilated near Bethlehem. It is said that the act was not without provocation. A Christian Khan keeper near Sidon was murdered by three men, said by some to have been Moslems, by others Druses.

The Moslems of the Adhra family, at the Market, north of Latakiah, rose in insurrection, attacked the new Turkish Governor, plundered and laid waste the large Christian village of Meta, and defied the Bashi Bazouks, sent out by the Governor of Latakiah. The Pasha of Beyrout, informed by telegraph, hastened to the spot (four days' journey) with regular troops; and Mr. Dodd, of Latakiah, writes, that order has been restored, and contributions levied on the Moslem villages to pay the losses of the Christians. On Wednesday night of last week, two Christians in Damascus were murdered in the street by a party of Moslems, and the whole Christian population were filled with terror. Hundreds of them fled to Beyrout and Zaleh; and Mr.

Crawford and Mr. Frazier write, under date of Monday, 23, that the murderers had not yet been apprehended, and that they had passed through a season of great alarm and excitement, though not anticipating an outbreak. Many of the Damascenes in Beyrout were making preparations to return, but this event will prevent anyone from moving to Damascus for many months. The Rev. Mr. Barclay of Jerusalem, missionary of the English Church to the Jews, left Damascus the morning after the murder. He stated that hundreds of the Christians were leaving, while those that remained stood huddled together in groups, their cheeks blanched with terror, as if momentarily expecting another massacre. I learn through the English vice-consul here that one of the murderers has been arrested, and will be hung at once.

In Tripoli, on Monday night of this week, a Greek funeral procession was attacked, the priests' robes were torn by the Moslem crowd, and the corpse trodden upon. I do not suppose that this indicates any intention to rise on the Christians. Some “lewd fellows of the baser sort” probably did it, without any preconcerted plan. When in Tripoli recently with my brother, in the beginning of Ramadan, we were conducted through the great mosque by the chief sheik, at the hour of evening prayer, and walked about among the praying through without a word or look of insult or disapprobation. The fact that we are in direct telegraphic communication with Constantinople makes it more easy to obtain orders from the Sultan in such outbreaks, yet there is a vague feeling of dissatisfaction among all classes that the country is not better governed. No one fears an outbreak, and the state of things in Lebanon is as pacific as I have ever known it to be.

Our city has been active with the presence and doings of Prince Napoleon and his young Italian princess. The latter seems to be more popular than the Prince, who is thought to be rude and haughty. The fact, I believe, is, that he is annoyed by the officious and obstinate attentions of the Turkish authorities, who ignore his incognito by the noisiest of all possible demonstrations. He cannot put his foot out of doors but immediately cannon boom, trumpets bray, and military bands thrash out in harshest discord an infinite amount of execrable music. Many in the country wish to make capital—political and religious—of his presence, but they will all be disappointed. He will look on Silanon, go to Damascus and Baalbeck, and perhaps visit the “cedars,” and then quietly enter his yacht and depart.

THE LEBANON.—We and all our native helpers, go with the utmost freedom, by night and by day, just when we will, and stay where we will, and preach as we will, without let or hindrance. We open schools as we please and teach what we please, and no one says a word. Daoud Pasha has several Protestants in office, around him, and amongst them

are two,—one an Englishman, the other a native Syrian—in very important situations, whom he much consults, and in whom he has much confidence. We have a quietness on the mountains now, that we have not known before. Murders are rarely heard of, the roads are safe, property is everywhere respected, and the people are breaking up new land, which always indicates a sense of security. The Pasha is taking a census of the people, and appraising all real estate with reference to a just apportionment of taxes. True, we know not what shall be on the morrow. We may be on the eve of greater commotions than ever. But now we have peace and an open door for preaching the Gospel. Our prayer and the prayer of our friends at home at present should be, not that we and our Protestant communities may be delivered from a persecuting government, but that we may not be delivered over to the influences which an external prosperity is too apt to produce. Should the Spirit accompany with power the words of truth, which we and our native helpers are permitted so freely and extensively to utter, there would be a revival in this land that would astonish the Church. At this hour the results of the Pasha's government for good are more manifest, and more abundant than most persons had dared to hope. You know somewhat of the state of the country when we came; we know what it is now. Is it not certain that missionaries in general have, in modern times, fared far better than either the nature of their doctrines or the nature of man would lead us to expect? And have not the converts, with few exceptions, experienced far less of severe persecution than the converts of earlier ages experienced? Let us be thankful for the liberty we enjoy in our work, and let us not be discouraged if darker days should come.

JERUSALEM.—About five years ago a Russian mission was established here, and a Russian bishop with his staff was sent to Jerusalem. The Greek convents used to receive from Russia an annual revenue of a million of piastres, about 8000*l.*, the Russian Emperor being their protector in time of need by his ambassador at Constantinople. No wonder, then, that this Russian mission appeared to the Greeks as an intrusion into their rights and privileges, yet, except some secret counter-manceuvring, nothing could be done against mighty Russia. After having experienced a good deal of difficulty and vexation inside the town, they bought a large piece of ground outside at the Jaffa Road, and began to build, which undertaking was greatly accelerated by the visit of the Grand Duke Constantine, four years ago. The Greek convents rejoiced the more to see a Greek consulate erected at Jerusalem, but unfortunately just when the new Greek consul went to the Pasha in order to deliver his credentials, the news of the expulsion of the King of Greece arrived, and there is reason to fear that the public demonstration of the Greek consulate in celebrating the accession of the new King George to the throne of

Greece, some six weeks ago, was at least premature. Since the establishment of the Russian bishopric also, Russian pilgrims for the first time have been seen in the streets of Jerusalem, and Russian mariners have been to visit the holy places. The great desire of these men to buy the Word of God gave a cheering opportunity for using seven large boxes of the Bible in the Russian language. The book-shop of the London Society for Promoting Christianity among the Jews, has proved in this, as in many other cases, to be of great importance.

BABYLONIA.—The Christian community in Sulaimania in the old province of Babylou is very small, not numbering more than twenty families. They belong to the Chaldean Church. This is the Papal branch of the old Syrian Church. This is not the place to enter upon the history of the religious tenets of that church. Suffice it to say, that the missionaries of the Propaganda have been at work among them for upwards of one hundred and fifty years, and the result of their labours is what is now called the Chaldean Church. Those who did not secede are called Jacobites. When first I came here, some twenty months ago, these Christians worshipped in a small dilapidated building, which has, however, now passed away, and a more stately one taken its place. The pastor of this small community was, for his class, a worthy, most simple-minded, old man. As his parishioners were not rich enough to afford him the necessaries of even a Koordish home, he took to weaving as a trade and as a means of support for himself and family. His theological education was very scanty, and did not go beyond the routine of his church service. But, if he lacked knowledge of the more difficult dogmas of his profession, he certainly was very assiduous in looking after and watching over his flock. I have often seen him spending hours at the sick bed of one of his people, and if not preaching exactly Christ Crucified to the dying one, held up the Cross of Christ to him. I fail to give you an idea of this mountain priest located far away from the Christian world in this range of Tureo-Persian mountains, surrounded by Mohammedans of the most fanatical stamp, striving to do his duty before God and before men. We soon became intimate, and day by day, as I met him, either at his silent loom or by the bed of sickness, I learnt to feel a particular interest in him and his work. Sulaimania, where he had been born and bred, was the whole of his world, and his small Christian quarter the extent of his walks. Shortly after I came here I proposed to him that a school might be opened for the children, offering to aid in defraying its expenses. He acceded most heartily, and we were about procuring the necessary books, teacher, &c., when tidings of a Protestant having arrived in Sulaimania reached the Patriarch at Mosul. The further intelligence that I was daily in the Christian quarter, and intimate with the priest, filled him with anger, which soon broke out in fury on my poor friend the

priest. He was derided for having held intercourse with a Protestant, and, by way of punishment, was transferred to the care of a small Chaldean community in Persia. A monk came here to fill his place, and my friend went. Fearing that I might have obtained an undue hold on the affections of his people, the Patriarch, to conciliate them, sent them the means to build a new stone church, and also sent them a teacher to open a school for them. The church and school-house have been built, and the school has been set a-going for some time. Protestants talk of their liberality, and of their desire to extend the Gospel of Christ to the whole world. They may well take a lesson from Rome. To extend her name, and advance her cause, she is always up and doing. No sooner did they learn of a Protestant layman arriving in this distant place than, fearing for their flock, few as they are here, they have spared neither pains nor money to counteract any influence he may have had over the people. But God's ways are not as our ways, nor are His thoughts as our thoughts. My friend the priest went to Sinch in Persia, and was there for some months, but, his health failing him, he was obliged to return, much to the chagrin of the monk and the joy of his people, to whom he has unostentatiously ministered the greater part of a long life. The day he arrived he called to see me, and, to my astonishment, showed me a Chaldean Bible and Testament with references, the issue of the American missionary press in Oroomiah, to buy which he had to sell part of his own clothes. "This is God's doing, and it is marvellous in our eyes." He has only recently returned. What might come of all this is only known to God. The prayers of all Christians are desired in behalf of this priest, who may yet become in the hands of God a "chosen vessel."

BOMBAY.—We have to encounter not only the gigantic evils that are naturally found connected with a heathen land, but formidable evils more specially distinctive of European society. Since the introduction of railways these evils have been developing themselves with great rapidity. One of these is European vagrancy. The public have been waiting a good while in the hope that Government would take the matter in hand; their patience has at length given way, and a large committee, composed of influential persons of the laity, has been formed; a considerable amount of money has also been subscribed. It remains to be seen whether this Association (which will doubtless have, to some extent, the countenance and aid of Government) will be able to deal effectually with the evil. It will not be difficult for them to find for well-disposed men the means of earning a livelihood; but there is a very slight sprinkling of such among the vagrants of Bombay. These consist generally of seamen and discharged soldiers, and men who have been employed on railways and other public works. The love of liquor, stimulated by the facilities afforded for obtaining drink and the

absence of restraining influences, has brought them to the condition of vagrancy. They go about begging, especially from the natives; and it is impossible to exaggerate the odium resulting to Christianity, in the minds of the natives, from the constant presence in our streets of a number of Europeans in rags, barefooted, begging piece and spending them at the grog-shop. I have known men that once moved in respectable positions in society, brought so low that the very grog-seller would not let them come over his threshold, but made them stand in the street, and drink their dram out of the glass reserved for Bungis, men of the lowest caste. The stage next beyond this is the drunkard's grave. An institution is needed where these vagrants can be placed, by compulsion if need be, separated from the opportunities of getting drink, and compelled to support themselves by honest labour.

I must reserve for a future opportunity, some notice of the Alkary system, by which the liquor revenue is raised in India, the evils resulting from which are most glaring, and painfully on the increase.

I have been pleased with a notice in one of the native papers of the Rev. Narayan Sheshadri's mission at Indapoor. This is a rural mission of the Free Church of Scotland, carried on by Mr. Narayan singly. The notice indicates that there is something grateful to our native youth, in the thought that natives of this country are entrusted with the large discretionary powers involved in the founding and carrying on of such a mission. Mr. Narayan is regarded by all as worthy of highest confidence.

The twenty-third Report of the Basle Evangelical Mission in South-western India has made its appearance. Several of the stations are in the southern part of this Presidency; the remainder are in the Madras Presidency, chiefly on the western coast. There are fifty-one brethren engaged in carrying on the work of this mission, twelve of these being maintained and chiefly employed in connection with the industrial department. There is now a body of 1447 communicants connected with the different churches. The increase in the last year just equals the number of missionaries, fifty-one. Several of the recent reports have spoken of a work of purification, rendered necessary by the presence of a worldly element in the Church—parties who had joined themselves to the Church from secular motives. In this respect the history of the mission has been not singular. It is matter of congratulation that the evils came to light in such a way as to be made the subject of disciplinary measures. The friends of missions in this country are, it is hoped, coming more and more to understand that the purity of the native Church is a matter of primal necessity. The idea entertained by some, that if multitudes are brought into connection with the Church, no matter how unenlightened and from what motives, they may then be guided into the way of truth under more favourable circumstances, has not been

found to stand the test of experience. Allowed to bring to the Church their own false standard, they cannot understand why they should exchange it for a higher and more difficult one, especially as it has had, in some sense, the sanction of their religious teachers. It is not in the Basle churches that this faulty principle has been at any time admitted. But there is a true principle which admits that faith may begin to exist amidst much error and imperfection, and in the application of this principle we are all liable to make mistakes. The mission has much cause for thankfulness to God for the measure of blessing that has rested upon it. In one respect its missionaries stand out from those of all other societies known to us, namely, by their very moderate personal expenditure. The expenditure of forty-seven brethren and twenty-five sisters for a period of fourteen months, was 47,281 rupees, about 1000 rupees each family, or less than seventy rupees (7*l.*) per mensem. The expense of living is much less where they are stationed than in Bombay; but it is evident that they practise a singularly rigid economy. As one result is, that two, three, or four missionaries are sustained where one only would otherwise be, and as the society, like most others, is straitened for want of means, we see not how any one can do other than rejoice in the grace of self-denial given to them.

There is another subject on which I would like to make some remarks. For want of time, I content myself with calling your attention to the following notice of it from the "Bombay Guardian":—

"We have repeatedly had occasion to refer to the disregard of the Sabbath shown by the G. I. P. Railway. Goods trains are run on that day, and produce is poured into Bombay. Usually there is no delivery of goods at the Bori Bunder Station on Sunday; but goods arrive in profuse quantities, and much inconvenience is caused by the overcrowding of the station. The remedy for this is, not to throw open the station and let the goods be delivered as on other days, but to hinder the reception and transmission of goods at all up-country stations—to stop all mere traffic throughout the line on that day.

"At this season every day is a very busy one at the Bori Bunder Station; but last Sunday was an unusually busy one. All hands were required to be present; and those in whose departments there was no work for Sunday were all pressed into the work of delivery. The station was a scene of extraordinary activity, and a stranger arriving here on that day would have found it difficult to believe that the institution of the Sabbath was known in this country. Christian men were as busy as possible, delivering their goods to native merchants. It may be said, perhaps, there was an emergency; a large amount of merchandise had accumulated along the line, and the monsoon was coming on, and it was important that the goods should be delivered before the close of the fair season. But surely the monsoon takes nobody by surprise; the time of its

advent is sufficiently well known; and we believe the merchandise now reaching the station has been lying a long time at various points on the line, and could easily have been delivered before. We do not admit that there can be ever a necessity for the transmission of merchandise on the railways on the Sabbath. There is none on the English and American railways. We understand that persons who come out to this country under engagement to the G. I. P. Railway, do so without the least idea that Sunday is to be a day of traffic on the line. We feel most deeply for conscientious persons who are placed in very embarrassing and painful positions by their engagements to this company. Men having the control of its affairs may themselves be, for aught we know, 'superior' to these qualms of conscience; but surely it is an unkind and most unjust thing on their part to place conscientious men in so painful a position. This company is intimately connected with Government. Its pettiest disbursements and minutest operations must have the sanction of Government. Its shareholders are indebted to the Government guarantee for the interest on their investments. Government recognises the Sabbath, and requires in all its departments the observance of it. Why should not Government require the railway department to observe it also?"

SOUTH INDIA.—Early this year Tinnevely was visited by cholera with effects more than usually fatal. The burials recorded by the Church Missionary Society amounted to 863 against 290 for the quarter preceding. Many Christians accepted the sudden call with gladness, and left behind them testimony that they were entering into their Master's joy. When pestilence thus walks through the land, superstition bursts forth with amazing energy and clothes herself in her most terrible dress. Day after day the death-horn and the death-drum announce that another life has been taken by the offended goddess, or rather devil. Night after night, her image is carried forth by torch-light along the streets and around the bonds of the village. The homes of the dead are shown to her, and bereaved relatives cry out "Is it not enough?" She is entreated to let go her wrath, and her favour is sought by a profuse supply of flower-garlands—by clouds of incense, by the terror-stricken cries of her worshippers, mingled with the sound of tom-toms and bells. There is a furious earnestness about such scenes that strikes a spectator with awe. I do not wonder to hear, then, that under the pressure of such circumstances, some unstable Christians and candidates for Christian baptism should "have been persuaded to go back to their old ways of demon-worship." Still the work goes on there. There have been 261 adult baptisms in three months. With growth there is health: as an evidence, we have the efforts made by these Churches towards self-sustenance and missionary enterprise. They collected among themselves last year more than 800 rupees, with which they

paid half the salary of their native teachers, and helped the itinerancy of the mission amongst the heathen. A very interesting work is going on amongst the slaves of Travancore. Four congregations have been gathered and consolidated. These poor fellows were accustomed to give half an anna (three farthings) to hire a shot from a gun in honour of Vishnu, at the recurrence of the great annual festival. Some men coming up with guns (at the last festival) for the usual firing, were addressed with a low laugh by an old man, "You will have no shooting this time, I can tell you. It is only the slaves who pay for the shots, and are they not all learning?" On the great day of the feast, once, a day of riotous superstition to them, they were all seated in the verandah of the missionary's house, hearing of the love of Christ to sinners.

SOUTH CEYLON.—We regret that the health of our good bishop is not what we could wish it to be. Some weeks ago he met with an accident when on the hills, from which he appears not yet to have recovered.

The last monthly union meeting was held at the house of the Rev. C. C. Fenn, of the Church Mission, and was well attended. The presence and power of God were there as one and then another pleaded for the coming down of the Holy Ghost upon our own souls, and upon the great work in which we are engaged. The information given was full of interest. Good is being done, but the heathen are still the great majority, and their activity is unwearied.

CHINA.—**CHINESE HOSPITAL AT PEKIN.**—(*Under the care of W. Lockhart, F.R.C.S.*).—"I arrived at Pekin on the 13th of September, 1861, and was Mr. Bruce's guest at the British Legation till the 23rd of October, when I was enabled to occupy a house of my own, which was kindly obtained for me by Mr. Bruce. A few patients came to me while I was living in the Legation; but as soon as I went into my house, and it was known that I would attend to any sick Chinese that applied to me, patients began to come in numbers for relief. At first two or three persons a day came, then a dozen or more, and afterwards twenty or thirty. All classes of the people and officers of Government of every rank have applied to the hospital. Chinese, Manchos, Mongols, Tibetans, Coreans, and Mohammedans, natives of the capital and from Kashgar and other regions to the west, have been attended to. The number of patients attended to during the fourteen months and a half that the hospital and dispensary have been opened is 22,144 individual cases. The object of the hospital is twofold: one is directly to benefit the people by healing their diseases, as a branch of missionary work in this heathen land, and thus endeavouring to win their confidence by showing them that it is intended to do them good; the other is to use the influence thus obtained as a means of directing their attention to Jesus Christ, the Son of

God and Saviour of the world. Since the opening of the hospital, various Christian tracts in the form of broad-sheets, the Ten Commandments, the Lord's Prayer, and short summaries of the Gospel, calendars of the Sabbaths, &c., &c., have been pasted on the walls of the waiting-rooms, passages, and surgery. Copies of the Scriptures and Christian tracts have been given to the patients, and sent by them to their friends on their return home, often in distant parts of this and other provinces. Of late, also, religious services have been held in the hall of the hospital, and the patients, while waiting there, have appeared to be much interested in hearing the Gospels read, and they discuss the statements therein made in regard to the mission of Christ and man's salvation through Him. When patients have asked what was the purpose of the hospital, it has been told them that those who believe in the religion of Christ are enjoined to benefit their fellow-men as they have opportunity, and that as He went about everywhere doing good, healing the sick, and teaching the people, so His disciples, in humble imitation of His example, endeavour to heal the sick, and spread abroad the truths of His holy religion, which ascribes glory to God in the highest, and preaches peace on earth and good-will to men.

SINGAPORE.—In this colony there is a population of about 90,000 souls, of whom 50,000 are Chinese, and 30,000 Malays and other heathens. Up to the year 1843, a number of missionaries, belonging to various societies, were labouring here, but only among the Chinese. When, in that year, the Peace of Nankin threw open, in some degree, the empire of China, all these missionaries went over thither. One missionary alone, of the name of Keasberry, belonging to the London Missionary Society, remained at Singapore, he being the only one who had made himself acquainted with the language of the Malays, and had laboured among them. The London Society not wishing to continue this mission, he withdrew from it, and went on labouring independently. At the present time he has a large congregation of Malays and Chinese, and on his "Hill of Zion" near Singapore, a flourishing settlement, with schools and other institutions. In the town itself he has a chapel for Sunday worship, and another chapel and a Chinese catechist at the out-station, Bulsit Sinia. He has a printing-press, which pays for itself, and a two-masted cutter, manned by Christian Malays, in which he makes missionary tours to the neighbouring islands. His only regret is that he can find no successor, for he is getting old, and the end of his labours cannot be far distant.

BORNEO.—One of the Rhenish missionaries writes on the 2nd of April as follows:—"Our labours here in Borneo are attended with much that is discouraging. We meet with fraud and hypocrisy of every kind. We are hindered both by the immorality of the whites, and the complaisance shown

by the government to Mohammedanism. The close of the Mohammedan fast is now actually announced by the firing of the cannon from the fort, which is naturally regarded by them in the light of a respectful recognition of their customs. To-day a Jew will come to us and seem most sincere in his wish for Christian baptism, and the next morning we discover that he is a thorough impostor! In short, our motto must be:—'Troubled on every side, but not distressed; perplexed, but not in despair.' The Dyaks, who live with me here, have frequent visits from friends and acquaintance from Pulo-petak and Sibong, who make some stay and attend our worship, so that I have always from fifty to sixty adults at my Sunday *Sombayang* (divine service). On Sunday afternoons some half-castes attend a Bible class. But here, too, one meets with much that is distressing. Last Sunday one of these women came in such a drunken condition that I feared a disturbance, but, fortunately, all passed off quietly, and I was able to expound the 5th of Luke, and preach repentance and forgiveness of sins to the rest. The Lord give his blessing to the seed sown!"

NEW SOUTH WALES.—The past month has not been prolific of important events, either in the religious or political world of this colony, but there has been no dearth of minor occurrences indicative of moral, social, and religious progress.

The feeling of exclusiveness which has not been unfrequently observed and deprecated among different religious denominations, in large cities, and which has prevailed to some extent in this city, is gradually dying out, and a feeling of brotherhood and unity is taking its place. Very little, if any, jealousy exists among the ministers of the city and suburbs, but all are earnestly engaged in the work of evangelisation. The Presbyterians' Union is now talked of as a possibility, and with the powerful and eloquent advocacy of Dr. Steele, I know not why it should not become a reality. This subject, I may remark, engaged the serious consideration of a recent conference, and is engaging the earnest attention of laymen of the various Presbyterian churches.

There is not much stirring in the Church of England. The appointment of the Rev. Dr. Thomas to the new Bishopric of Goulburn has given satisfaction. The annual meeting of the Church Society was held on Monday evening last, his Excellency the Governor presiding. The report was very satisfactory, and notwithstanding the withdrawal of State aid (except from those clergymen who were in receipt of it at the time the bill passed), arrangements have been made for paying the stipends of the various ministers as they fall due.

Those members of the Church who advocated the withdrawal of all assistance from the public treasury frequently expressed a belief that in the event of the bill passing, the laity, and especially the wealthy members of the Church would subscribe

more liberally, and in this they have not been deceived. One gentleman, a Mr. E. W. Cameron, gave a donation of 1300*l.* a few months since to settle the outstanding debt on the church in which he is accustomed to worship; and another gentleman up the country gave 1000*l.* for a similar purpose.

The resignation of the Rev. W. Cuthbertson of the pastorate of the Pitt Street Congregational Church has been received here with considerable regret, but not with surprise. Ever since his departure in January last year, there has been a very general impression that he would not return. Wherever Mr. Cuthbertson may labour for the future he will have the best wishes of very many sincere friends in New South Wales.

The only event of importance to chronicle in connection with the Wesleyans is the occurrence of their Australasian Missionary Society annual meeting, which took place on Monday, the 4th May. The report was a very long and elaborate document. The prospects of the Fijian, Samoan, and Friendly Island Missions were represented to be very cheering; and it was stated that considerable progress had been made in the mission to the Chinese in Victoria. The New Zealand Mission is in a very depressed state just now, in consequence of the unsatisfactory understanding, or misunderstanding, existing between the Maories and the Government.

SOUTH AUSTRALIA.—In this far-off colony, for many years past, the State has left every Church to stand before the world unpatronised; and I believe the united testimony of the Christians of all denominations is that it is best so. I could gather testimonies to this from the highest dignitaries of the Church of England. They admit that their fears have not been realised—that the previously unworked mine of Christian liberality has yielded better results than ever they dared hope. The Church of England presents on the whole a very large amount of activity, and is ever more freely adapting itself to its novel condition, and adopting those measures for popular impression that other bodies have found so useful. The bishop presides at meetings, makes platform speeches, goes out with Sunday-school children on their annual excursions, and on his missionary journeys to the distant parts of the colony accepts the offers of Baptist and Methodist chapels to preach in. The clergy exhibit most of the varieties of English clerical life and doctrine, with perhaps a larger infusion of the so-called evangelical element. The Church has made, and is making, noble efforts for the cause of high-class education, and St. Peter's Collegiate School, in the city of Adelaide, would be a credit to any colony for its architectural, educational, or moral standing. The Romish Church is quiet and modest. Colonial life and colonial equality are a sore trial to her. Of course the great proportion of her adherents are Irish, as are most of the priests. Her priestly power is much weakened in all classes of

the community. She tried to influence the result in two cases at the last election, and was not only thoroughly beaten, but made to look ridiculous by the impotence of the thunders she launched at her recreant children. Scottish Presbyterianism is respectably represented by two Church of Scotland, and four or five Free Church ministers. There are also three United Presbyterians, and one Scotch Seceder. As everywhere, Presbyterianism holds its own by the attraction of national coherence. The Congregational body was largely represented among the founders of the colony, and had the advantage of a large-minded man among the very first settlers. The Reverend J. Q. Stow, lately deceased, laboured earnestly for twenty-five years to establish and extend Independency in the colony with a large measure of success, so that there are now twenty-eight ministers of that body in an area of 150 miles in length by 50 in breadth, and from its present hold—religious, social, and political—it seems likely to be very influential in the future. It possesses thirty-one churches, and ten preaching stations. The Baptists have had many small churches, but few pastors known beyond their immediate circles. There are, however, seven or eight Baptist ministers now in the colony. The various branches of the great Methodist family present the same features that characterise them everywhere—capacity for almost boundless expansion by means of their hosts of lay-preachers. Doubtless they have been the means of bringing Gospel truths into many a retired glen, and to many a scattered handful of people in the bush, that might perhaps but for them have never joined in public worship, and never heard a preacher's voice. They have the largest congregation in the city, and have just built a hall for classes and lectures. The New Connexion has sent its first representative to these Southern shores in the person of the Rev. J. Maughan, who is now seeking a site. Upon the whole, we can confidently affirm that there is no portion of the Empire in which the clergy bear a larger proportion to the population, or in which there is more regular attendance on the instructions of the Gospel, than in South Australia.

QUEENSLAND.—An official document states the territorial extent of this colony to be “678,000 square miles: nearly twice as large as Canada, and six times as large as the United Kingdom.” This expanse, divided among the population as returned in the last census, 45,079, would give, according to a local arithmetician, about ten thousand acres for every man, woman, and child then in the colony. The aggregate of our population in proportion to our acreage is yet small, but the past and continued increase is remarkable. Of the increase from 34,367 in December, 1861, to 45,077 in December, 1862, the figures 8080 represent the European immigration; the figures 1725 show the intercolonial immigration; and the figures 905 exhibit the natural increase by excess of births over deaths.

It would be interesting to know the moral quality of this large element of our population which you in the British Islands are sending us. On the whole, I believe it to be above the average. Several ministers have come out, chiefly of the Church of England and one or other of the Presbyterian bodies, and several of the Romish clergy. Other Churches are looking homewards for ministerial aid. It is not possible to meet the demand from colonial sources. Our Parliament is now in session, and with ample work before it in matters pertaining to roads and runs, and arrangements for locating immigrants. The “Queensland Immigration Society,” a Roman Catholic agency, has emitted some groans over the intimation of restrictions upon Irish immigration. But the chief point of contest between the State and the Church is the education question. Here the Anglican and Romish clergy are uniting to accomplish a change. The system in operation is known as “the national,” in opposition to the denominational. How far public feeling will go with the bishops in their scheme of a denominational alongside of the “national” apparatus, remains to be seen. No State aid is given to religion in the colony, and the fear that State aid to denominational schools might lead on to State aid to churches, will probably lead many otherwise favourable to denominational education, to stand aloof from the bishops in this matter.

MADAGASCAR.—The recent events have taken the public so much by surprise, that it is still impossible to form a definite conclusion as to the causes or probable results. Such favourable representations had been made of King Radama, that when the telegraph conveyed intelligence of his death by violence, it was generally felt that the cause of Missions had suffered grievously, and it was feared that the party in power during the persecuting reign of the late Queen, had, by treachery and murder, again obtained possession of the government. The letters, however, from Mr. Ellis, Dr. Davidson, and others, have dissipated such fears. The King, driven to the verge of madness by superstition and profligacy, appears to have been sacrificed because of his attempt to over-ride all law and justice by projecting civil war; and the new constitution guarantees full toleration upon a firmer basis than before. We must wait further explanations, before being able to reconcile the earlier and later accounts of the King's character, which are so conflicting. We give a few extracts from the important letters which have been published.

Dr. Davidson, Court Physician to the King, says:—

“The late King appears to have given himself up to habits of intoxication ever since his coronation in September last, and latterly acted more like a drunken madman than the ruler of a kingdom. He and his courtiers were time-servers upon policy, siding with the Pagan inhabitants at one time,

with the French Roman Catholics at another, and with the Protestant missionaries at another; and hoped, by exciting the jealousies and self-interests of the different classes to monopolise all power in his own hands and that of his favourites. Justice was sold to the highest bidder, and matters gradually proceeded from bad to worse. At last the peculiar sickness to which reference has been already made, broke out in March last. "News of this disease was (says Dr. Davidson) carried to the King, who, not having much business to occupy his mind, was ready to listen to all such things. The sick people were named Ramanenja, and ran about out of doors, dancing, shaking their heads from side to side, generally carrying over their shoulders branches of green sugar-canes and other trees, and followed by friends singing and beating on drums. They pretended to have intercourse with Ranavalona, the late Queen, the first Radama, and his predecessor, Andriampoa-Mairana. These stories much excited Radama, who at bottom, like most weak men, was superstitious. At last this so-called disease got to the capital, and we saw on every side women running about frantically, with odd gestures, followed, as elsewhere, by singing, dancing, and playing. These Ramanenja disliked pigs and hats above all things, and insisted on every one who met them uncovering as they passed. They came with their messages from spirit-land to the King; these messages were to denounce his support of Christianity, and telling him that his ancestors were offended at his conduct in this respect. He ordered all his subjects to uncover if they met in the streets any Ramanenja, and would have exacted the same from the English had it not been that they positively refused to do so. Whether these foolish exhibitions were secretly encouraged by the menamasa for their own ends I do not know for certain; but it was clear they did not discourage them, nor dissuade the King from noticing them. Many say they were got up and kept going by these men; that they prompted their messages, and artfully contrived to influence the King's mind by working upon his superstitions. One of the King's children became unwell from a fever. The King, believing it to be the new disease, made him dance, and ordered some of his officers to follow him with music. The fact that the English refused to obey this absurd law in regard to lifting of hats, was no doubt urged against them to their prejudice and that of Christianity. He evidently began to think the Christians disloyal. His second wife—the one who was really regarded as his rightful one—had been long attached to Christianity, and began to associate herself with the Christians. He demanded of her to give up praying—said he had no enemies but the Christians, and even struck her because she had dared to say that she loved Christ Jesus above Radama. For the same offence he also, and on the same day, struck Ramiketaka [one of the menamasa]. Mary, for such is the name of his second wife, remained firm, and replied,—"I was once

a poor slave girl, and carried firewood. I would rather become a slave again—nay, I would rather die, than give up praying. I wish to live with God after my body is dead." This affair between him and his favourite—Mary—soon got abroad, every one interpreting it as he liked. A proclamation was made, forbidding Christians breaking the heathen laws, entering into heathen places of worship, or mocking their gods and other things regarded by them as sacred, and forbidding the heathen from insulting the Christians, and commanding all to lift their hats to the Ramanenja, and allowing these last-named to take their sugar-canes and other trees without payment. This law preceded in its enactment the scene between Mary and Radama above alluded to. Through the advice of Mary this last and most iniquitous part, sanctioning the plunder of sugar-canes and other trees and property, was rescinded; and while they were allowed to take by force these things, they had to pay at the rate of one halfpenny for every sugar-cane, and a fixed sum for other articles specified. The Christians felt indignant at having to pay such homage to these heathens by lifting their hats in the street. Many refused to go out of doors. The penalty for refusing to uncover was thirty dollars, or 6*l.*; and it was also said in the law, 'If any one refuse so to lift his hat after having been asked, and the friends of the sick man kill him, he shall be adjudged worthy of death, and no complaint can be received against those who so killed him.' It was clearly enough legalising murder. Some of the nobles, speaking to me, said, 'In the time of the late Queen, no one was permitted to uncover except in her presence; now we must uncover before every fool we meet.' These strange laws were passed about a fortnight before his death; and after a few days a still more absurd and wicked law came out, authorising every man who had a quarrel with another man, or one tribe who had a dispute with another tribe, to settle by means of private war, with guns, spears, swords, or stones, and refusing either to hinder or to punish them. Were a thousand men to fight on either side to settle any dispute he would not interfere. This was the ultimatum of his policy—to set party against party. He no doubt thought that the various parties, Christian and heathen, the various interests of noble, common, and slave, and the various tribes, would thus so weaken one another as not to endanger himself. The heathen part of the people and the menamasa thought that such a law would enable them to clear off the English and the native Christians without let or hindrance."

After describing the visit of the nobles to induce the King to withdraw his arbitrary edict, Mr. Ellis gives an account of the revolution and new constitution:

"In the course of the discussion with the nobles, the King had said he alone was Sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and would punish severely the

opposers of his will. This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning, within the Palace. The Queen, who alone was with him, used every effort, to the last moment of his life, to save him, but in vain. His advisers, the *menamaso*, were afterwards put to death.

"In the course of the forenoon four of the chief nobles went to the Queen, with a written paper, which they handed to her, as expressing the terms or conditions on which, for the future, the country should be governed. They requested her to read it, stating that if she consented to govern according to these conditions, they were willing that she should be the Sovereign of the country, but that if she objected or declined, they must seek another ruler. The Queen, after reading the document, and listening to it, and receiving explanations on one or two points, expressed her full and entire consent to govern according to the plan therein set forth. The nobles then said, 'We also bind ourselves by this agreement. If we break it, we shall be guilty of treason, and if you break it, we shall do as we have done now.' The Prime Minister then signed the document, on behalf of the nobles and heads of the people, and the Queen signed it also. The chiefs of the nobles remained in the Palace, and, between one and two o'clock, the firing of cannon announced the commencement of a new reign.

"Between three and four o'clock a party of officers came with a copy of this document, which they read to us. I can only state two or three of its chief items.

"The word of the Sovereign alone is not to be law, but the nobles and heads of the people, with the Sovereign, are to make the laws.

"Perfect liberty and protection are guaranteed to all foreigners who are obedient to the laws of the country.

"Friendly relations are to be maintained with all other nations.

"Duties are to be levied, but commerce and civilisation are to be encouraged.

"Protection and liberty to worship, teach, and promote the extension of Christianity are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

"Domestic slavery is not abolished; but masters are at liberty to give freedom to their slaves, or to sell them to others.

"No person is to be put to death for any offence by the word of the Sovereign alone; and no one is to be sentenced to death till twelve men have declared such person to be guilty of the crime to which the law awards the punishment of death."

"An hour afterwards we were sent for to the Palace that we might tender our salutations to the new Sovereign, who assured us of her friendship for the English, her goodwill to ourselves, and her desire to encourage our work. I cannot add more now. We are all well."

In a letter, written next day, and erroneously dated in the "*Times*," June 17, instead of May 17, Mr. Ellis says that all is going on well. The mistake in the date gave to this postscript much more apparent weight than it was entitled to.

UNITED STATES.—Near the close of my last letter, I referred to the correspondence which had been initiated between the two principal branches of the Presbyterian Church in the United States.

In the brief interval that has elapsed since the action of the Assemblies the project of re-union has received not a little attention, and the hope is freely expressed on all sides that there may not be many years before it may be consummated. Certainly, the obstacles are few and insignificant when compared with those which existed only a few years ago.

I must say a few words here of the progress of the movement in favour of lay representation in the Methodist Episcopal Church. For a year or two past there has been a considerable party in favour of securing to the laity a participation in the conduct of ecclesiastical affairs. This is very natural, since this feature is admitted into the constitution of almost every other Protestant Church. Laymen sit in the conventions of the Protestant Episcopal Church, and constitute the lower house. In the Methodist Episcopal Church the clergy alone are represented in the conferences. Last year this question was submitted by the general conference to a popular vote, when, strange to say, a large majority of the votes, both of the clergy and laity, were found to be *adverse* to the measure. It was not abandoned, however, by its friends, who, a month since, held an unofficial convention in this city, for conference as to the objects to be pursued, and the best methods of attaining them. A large number of distinguished laymen were present, and not a few prominent clergymen, and one or two bishops, who wisely refused to take part in the discussion. After a long and animated interchange of sentiment, it was decided to persist in labouring, not only for a representation, but for an *equal* representation of the laity in the councils of the church. The objection that the church had already given an opinion adverse to the measure, was met by the statement that but a very small portion of the members had voted at all—in many places not more than one-tenth of those entitled to express their preference having voted either yes or no. And the further fact was brought out, that, in the minds of many brethren, the entire movement was associated with a spirit of innovation that was bent on sweeping away the itinerancy and many other landmarks of primitive Methodism. When the subject came to be rightly presented and understood in its individual bearings, it was argued that the majority of the people would be found to be strongly in favour of freeing the clergy, now borne down by too heavy burdens, from all solicitude respecting the purely material interests of the Church. It is im-

possible to say what the results of this movement will be, supported as it would seem to be by a very considerable proportion of the ablest men in the Methodist denomination.

In spite of the war, and the vast consequent drain upon the resources of the country, the interest of our people in religious education is scarcely abated. I notice the efforts of the friends of that time-honoured institution, the College of New Jersey (Nassau Hall) at Princeton, to secure a more complete endowment. It has partially succeeded, and I trust that it will altogether. Rutgers College at New Brunswick is endeavouring to attain the same end, as are also other collegiate institutions. Among others, a new college—University College at San Francisco—appeals to the public of our eastern states. On the other hand, two of our theological seminaries have, within a few weeks, been the recipients of large donations from individuals. Mrs. Brown, of Baltimore, has presented Princeton Seminary with 30,000 dollars for the erection of a building long needed for the accommodation of its large classes; and a gentleman, who has withheld his name even from the directors of the Auburn Seminary, has sent 15,000 dollars to that theological school, the interest of which is to be expended in scholarships for needy students.

Two projects for the erection and endowment of missionary colleges have, at the same time, been brought forward. Neither, I believe, is to be exclusively religious, though under the supervision of our missionaries. The first, at Constantinople, is intended for the Turks; the other, at Beyrout, for the Arabic races, whom it is the desire of the founders to reach in part through this instrumentality. About 100,000 dollars will be needed to insure the success of each of these undertakings. I may add here, that, from a late address of the Rev. Daniel Bliss, a returned missionary, who is at present engaged in endeavouring to awaken interest in the Beyrout college, I learned that it is in contemplation to distribute a quantity of the recent Christian publications in the Arabic tongue in the central parts of Africa, by sending them from the western coast to the interior with the caravans. It is hoped to secure much valuable information from natives in answer to questions written on the fly-leaves of these works.

LOWER PROVINCES OF BRITISH NORTH AMERICA.—The provinces of Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland are usually included under this general designation. Though often confounded with Canada by platform orators and writers for the press in Great Britain, they have no more connection, political or ecclesiastical, with that great province than with Australia, New Zealand, or any other member of our vast colonial empire.

By a remarkable coincidence, the Presbyterians, Wesleyans, and Baptists of these provinces held their ecclesiastical meetings in Prince Edward

Island, the smallest and youngest of the four. Two Presbyterian Synods and one Wesleyan Conference met at Charlotte-town on the 24th June, and closed their sittings on the week following.

Of the deliberations of the Conference nothing has yet been made public. The gathering of ministers was as large as usual—about eighty. The Conference is now in a transition state—passing from a condition of total dependence on the British Conference to a healthful condition of independence and self-regulation and support.

The Synod of the Established Church of Scotland was attended by fifteen ministers and eight elders. A missionary spirit is awakening in this Church, and steps are being taken to send at least one missionary to the New Hebrides. Principal Leitch, of Queen's College, Canada, was present as a corresponding member, and aided in the deliberations of the Synod.

The Synod of the "Presbyterian Church of the Lower Provinces," which met at the same time, in the same city, was attended by seventy ministers and thirty-two ruling elders. This Church comprises what were formerly the Free Church and the United Presbyterian Church. These bodies united most cordially three years ago, and have ever since been working together in unity of spirit as well as of organisation. This Synod is earnestly engaged in the work of Home and Foreign Missions. It has ninety-eight settled congregations, and about fifty mission-stations in districts that are not yet able to secure the services of a settled pastor, or that may be *unwilling* to do so. In a new field like that presented by these provinces, a district which, five years ago, could not support a school-master, may be able to-day to pay for the services of a minister. The cry for Church extension is loud and constant, and the Church must either decrease or increase rapidly. There is no standing in a new country; such an attitude is equivalent to retrogression. The island of Anticosti in the New Hebrides is the principal scene of the Foreign Missions of this Church. Here the Rev. John Geddie has laboured for twelve years, and with the most gratifying results. Heathenism is banished from the island. Family worship is observed twice a day in every household. The ordinances of religion are duly observed and honoured. The New Testament has just been translated into the Anticosti language, and an edition of 4000 copies printed by the British and Foreign Bible Society for the use of the natives. Two copies of the New Testament thus published were laid on the table of the Synod.

A vessel of about 120 tons is being built here for the use of the mission. The children of the Church raised a *thousand pounds* towards the building of this vessel, in course of the last six months. She will be owned partly by the Reformed Presbyterian Church of Scotland, and partly by this Church. Two new missionaries, with their wives, will leave Nova Scotia in this vessel in September next. Tanna

and Erromanga have been already attempted by missionaries from Nova Scotia; but repeated calamities have befallen the mission, so that the work on these interesting islands must be begun anew. Rev. G. N. Gordon and his wife fell the victims of the animosity of Erromangan heathenism. Revs. S. F. Johnston and J. W. Matheson, the Tanna missionaries, were both cut down by disease. Mrs. Matheson also fell from the same cause. The Church is earnestly endeavouring to recover lost ground in the "high places of the field."

The Associations of the Baptists have just held their annual meetings. The home work is advancing favourably. Revivals are reported from many of the churches. The Nova Scotia Baptists contribute to the support of a missionary among the Karens of Burmah.

The Presbyterians, Wesleyans, Baptists, and Evangelical Episcopalians, held a very large open-air meeting in Charlotte-town to pray, sing praises, read the Scriptures, and listen to brief addresses. This meeting was admirably suited to show the essential unity of Evangelical Protestantism; and it was especially useful in a city such as Charlotte-town, where nearly one-half the population belong to the Church of Rome.

CHILL.—The struggle in this country for independence from the mother country, Spain, commenced in 1810. The previous system had been one of extreme exclusiveness towards all foreigners, but especially towards all who held not the Romish

faith. Since 1826, a cemetery has been permitted in this city for the exclusive use of those not belonging to the Romish Church. More recently, in Santiago a suitable cemetery has been provided by the government, adjoining the Roman Catholic, for the use of foreigners. A similar measure has been adopted in Concepcion, in whose vicinity some scandalous occurrences were reported, eight or ten years ago, in connection with the dead body of a shipmaster, for which interment, it was said, could not be procured for seven days. About the year 1836 the service of the Church of England was commenced, first in a private dwelling, and afterwards in a chapel, built adjoining to a house, as if a part of it. In 1844 a law was passed in Congress authorising the marriage of persons not Roman Catholics, without their submitting to the Catholic ritual, which means, without professing to become Romanists. In 1846 a second Protestant congregation was formed, Presbyterian and Congregational. At the end of ten years this had so increased that it was considered advisable to erect a building. There were some impediments, but in the end all difficulty was overcome, and from that time to the present we have had these rights of conscience fully respected. In 1861 a local society was organised, for the dissemination of the Holy Scriptures in English, German, French, Danish, Swedish, and in fact all languages, not omitting the Spanish. Its sphere includes the shore and the harbour. In 1862 a depository for like purposes was opened.

IN MEMORIAM.

LOUIS GAUSSEN.

THE distinguished man, whose loss Geneva is now deploring, had studied in the college of that city, and had at a very early age manifested a remarkable aptitude for every branch of science. His labours on Genesis show that he had kept up his acquaintance with all the questions in physics, astronomy, and geology, which have occupied the attention of the present age.

Hardly had he entered the holy ministry when he was called to succeed the venerable Cellérier in the parish of Satigny. He was married in 1817; but after upwards of a year of the greatest happiness he lost his wife. This event produced a deep impression on his mind; he saw in it a call from on high, inviting him to devote himself entirely to God, and to seek for no other happiness here below than what was to be found in the accomplishment of the duties of his office. His faith, which was already great, assumed then that deep internal character which it was to retain to the day of his death. His preaching had a grandeur and a power which were rendered still more apparent by the beauty of his voice, and the nobleness of his gestures and of his whole person. But, though fully

convinced that faith and spiritual life are the essential elements of all Christian preaching, he did not think that its literary character should ever be neglected. He used, therefore, to write his sermons with the greatest care, and his style won the approbation of all good literary judges, even though they were Catholics or strangers to all religious convictions. It has even been remarked that he was one of the men of the nineteenth century whose style, both for purity and sobriety, most reminded one of the great writers of the seventeenth.

At the same time his theological studies assumed a great charm for him, and he sought in them the grounds of deeper and stronger convictions. We shall not relate the events which led, in 1831, to his retiring from the National Church of Geneva. Let us only note that Gausсен, though become a Dissenter in fact, has never been in principle an advocate of dissent. This was also the case with his friend Dr. Malan. They both left the National Church, but only because she appeared to them to have abandoned important doctrines, and by no means because she was national. Dr. Malan, who is still living, has often declared that he would

have no objection to re-enter that Church, such as she is at the present day.

Gausseu became a professor in the School of Theology founded by the Dissenting Church, and, at the same time that he instructed the future ministers, he was charged with the religious instruction of the children. It has sometimes been said abroad that he was the founder of Sunday-schools at Geneva. This is a mistake: the founder of Sunday-schools at Geneva was Calvin, and they have always existed since his day. But it is at the same time undeniable that Gausseu exhibited in that department wonderful ability and devotedness. His *catéchismes*—that is the Genevese expression—excited a just admiration. No one, perhaps, has equalled him in putting the highest ideas within the reach of children. A great number of men used to assist at his lectures, and nothing could be more touching than to see among them the white head of the venerable Cellérier. Besides, there as in the pulpit, Gausseu did not think that the matter entitled him to neglect the manner. Those of his *catéchismes* which have been published, and particularly his lessons on Daniel, are literary productions of great merit.

One of the principal traits of the religious and and theological character of Gausseu was his love and respect for the Holy Scriptures. It may be said that he devoted his life to their defence and to making them known. In company with several friends he published the version of the New Testament which is known as the "Swiss Version," and has already passed through several editions. In his great work on inspiration, "*La Théopneustie*,"

we cannot but admire—besides the grace and nobleness of style—his profound convictions and the power of his faith. The same observations may be made concerning his last work treating of the *Canon of the Scriptures*. The first volume, in which he considers the question from the scientific point of view, is not always sufficiently scientific; but the second volume, in which the question is regarded from the point of view of faith, is the most touching and eloquent manifesto which has yet appeared against the present enemies of the authority of the Holy Scriptures.

The last years of his life were saddened by suffering; but suffering borne in a Christian spirit is the grand school for the Christian. His leg had been broken by a fall; scarcely was it healed when a similar accident occurred, and seriously affected his general health. A third fall, in April last, renewed and aggravated the evil; at the same time the death of his brother produced on him a powerful effect which could not but be fatal to a man whose body was so weakened. His faith alone, which had always been strong, sustained him till the last moment. It was on Thursday, the 18th of June, that his soul returned to God. He was seventy-three years of age.

His death has produced a great sensation at Geneva; his ancient adversaries had long since forgotten the man of strife, and saw in him only the Christian, and he himself had entered into brotherly relations with many of them. We have been glad and proud, as citizens of Geneva and as Christians, of the homage paid throughout the whole Protestant world to the eminent man who has just been taken away from us.

SUGGESTIONS AND REPLIES.

THE APPEAL TO CHRISTIAN ENGLAND OF THE POOR NESTORIANS.

(TRANSLATED BY J. SALTER, MISSIONARY, ETC.)

BELOVED CHRISTIAN BRETHREN OF ENGLAND.—We are unworthy to call you brethren, though inspired by the commandment of the New Testament, we call you brethren. The condition of our people in Persia is so low, wretched, and slave-like, that we almost fear to call the free and happy people of England, brethren. The history of our people you know; our church originated with the Apostles, and has continued to the present time; they have passed through times of severe persecution, martyrdom, and triumph and success. Our missionaries and churches have been thickly scattered over the east, and our people continued to exist in Persia, not only during the magian empire of the Parthians, but during the early Persian monarchs and the Khalifs who succeeded them, down to the present day.

But, brethren, the glory and success of our people have for a long time passed away, and we

are now greatly oppressed and persecuted by the Mohammedans. Our wives, our sisters, and daughters are stolen from us. Some of our brethren are killed, others die from oppression and starvation, and some have fled before the enemy, so that now the Nestorians are like sheep without a shepherd.

Much of the oppression we suffer is caused by the Ághá or landholder. The portion of the produce that falls to the Rayot's share is small, even if no farther demands were made upon him. The produce of the land is divided into three parts, two of which the Ághá receives as his right, and with the remaining third, not only has the Rayot to keep himself and his family, but to meet all the expenses incidental to the working of the farm, and the many casual demands of the Ághá. These demands are made on every frivolous occasion. When the Ághá returns from a journey he expects a sheep to be slaughtered on the road by which he has to reach

home. When his son or daughter is married, presents of sugar, sheep, or money are expected, and similar presents are expected for the *burkut 'eeda*, or blessed feast. And when one of our people is married he expects a present in money or in kind, amounting to five toman (2*l.* 10*s.*). These are but some of the claims to which we have to respond.

The law of Persia that affects Mohammedans has but little reference to Christians, except it be the taxes, which are especially intended to secure their slavery and helplessness. Every lad among us, after attaining the age of twelve years, pays an annual tax of 5*s.*; and in addition to this, every household pays 7*s.* 6*d.*; hence our families separate to form distinct households only when necessity compels them. The 3000 Christian households of Oroomiah pay an annual tribute of 2250 toman (705*l.*) out of their little means, to secure the privilege of living. Taxes are also imposed on our cattle: for a mare or female buffalo we pay 3*s.* 6*d.*, for a cow or an ass 1*s.* 9*d.*, and 6*d.* for every sheep.

The taxes are also collected with much oppression and cruelty by the soldiers, and often before they are due. It is their habit to seize men, bastinado them, and compel them to purchase a few hours' grace by a fee, and when the time has expired they are again seized, and if the taxes be not ready then, a Muhasil is sent to dispose of whatever can be sold from their houses.

But perhaps we suffer most by the unjust administration of the law, which a few facts will best illustrate:—Two Mohammedans seeking plunder, entered a vineyard belonging to a Nestorian. The owner being asleep in the open air that night was alarmed by his visitors, and attempted to protect his property.

One of the thieves received a wound on his arm, but both escaped with property belonging to the vineyard. The robbers, on the following day, made complaints in the town, and solicited justice. Two Muhasils were immediately sent to bring the supposed offender before the Divan. It was in vain he appealed to his cruel judge to inform him how he must act in such a case; his only reply was "It is unlawful for a Christian to wound a Mohammedan;" and a fine of fourteen toman was inflicted, four of which were given to the thieves, and ten reserved for the Divan.

Even the value of life, if it be the life of a Nestorian Christian, is set at a price with the payment which ends the penalty of the law; though it is a difficult thing to prove to the satisfaction of a Mohammedan court that one of his faith has killed a Christian, especially as Christians can give no legal evidence at these courts. Not long before we left our country a Nestorian was brutally murdered by a Mohammedan, the proof of which rested on the best of evidence, but the price of blood,

amounting to fourteen toman, was the severest penalty the Persian law could inflict, and it is not often that a penalty so high as this can be secured, being generally much less, proving doubtlessly that the life of a Christian is placed on a level with the cattle of the land.

Our persecution is grievous, as might be shown by many facts which are too numerous to tell, but we will add one or two more. We are not permitted to kill our own cattle, but must employ a Mohammedan. The reason given is that the skin of the animal may form part of a Mohammedan's dress, which would render him unclean if the animal were killed by a Christian. And as Christians are considered unclean, we are also excluded from the markets, and therefore cannot advantageously dispose of the small amount of produce that is allowed to fall into our hands.

The hatred and contempt which we experience from the Mohammedan are faithfully and carefully manifested whenever we meet him. The sad necessity of our position compels us to give him the salutation of peace; but it is always acknowledged in a sneering way.

Since the arrival of missionaries among us, our people have much improved in spiritual life and learning, but our schools and advance in learning have much excited the jealousy of our enemies. Deacon Joseph, and Báá Khán, who attaches his name to this appeal, were once cautioned to discontinue their teaching at the school at Geog Tapa; but still teaching, were seized. Joseph was tied by his moustache, while he was fearfully beaten in the face; and Báá Khán had his hands tied together, and an iron collar put round his neck, and led to prison, where he received 300 blows on his back with a stick, and still refusing to comply, was sentenced to lose both hands, but was happily liberated by the influence of Dr. Rice. Beloved brethren, as the hart pants after the water-brooks, so we pant after rest and protection, and would gladly avail ourselves of it, let it come from where it may. We are not Latin Christians, or we might look to France or the Pope. We are not Greek Christians, or we might look to Russia. But we are Protestants, and have long looked to you to help us. If we look and cry in vain our people will die out under the scourge of the oppressor, and the severity of their sufferings. We dare to put our hands on the skirt of your garment, for you are able to help us and save us; your hearts are enlightened by the New Testament, and warmed by the love of Christ. We, as it were, falling down before you, beseech you, for the sake of Jesus Christ, to rescue us.

HOSANNAH.

SHIMON.

BÁÁ KHÁN.

GAVERGIS.

LITERATURE.

A FELICITOUS life of Professor Robertson* reminds us that the great disruption of the Church of Scotland is rapidly passing from the field of polemics into the calmer region of history. Twenty years have wrought out the transit. Most of the leaders in those memorable disruption controversies have passed away; the new Church has been consolidated, and become an integral and no insignificant part of Christendom; the noise of debate is hushed. The acrimony and bitterness of the time, the warmth of party heat, may survive in some, but this well-timed book proves that they are decaying. It is a biography of that sort that involves a history; that cannot be faithfully written until the partisan is merged in the historian: and Mr. Charteris has ably executed what it is evident was a grateful task. James Robertson was born at Pitsligo, Aberdeenshire, on the 2nd January, 1803. His father farmed about fifty acres at Ardlaw, and with much difficulty sent James, his eldest son, to the University. There the sturdy black-haired lad did his best, paying 1s. 6d. a week for his share of a garret room in the Aberdeen Gallowgate, and rising at two in the morning to work out mathematical problems. In summer he took his share of the farm labour, exchanging the calculus for the flail; and when his college sessions were over, became schoolmaster of Pitsligo. At twenty-six he was appointed master of Gordon's Hospital, in Aberdeen; and "after seven years' probation" was settled in the parish of Ellon. Here he married the widow of his predecessor; farmed his glebe to the admiration of the neighbourhood; read much; visited and taught his people with an unusual diligence; started schools, and took the lead in his presbytery. And when the Ten Years' Conflict approached, it was out of this retirement that "Robertson of Ellon" quietly shouldered his way into the front rank of the moderate party. Not altogether of his own consent, but forced to it by strong convictions, and that conscientious honesty that singled him out through life; nor altogether with the consent of his fellow-leaders, who found his conscientious honesty in the way, and shouldered him out from the front rank as soon as his keen fence of argument and masculine logic were no longer needful. For years he is seen through a brilliant firework of speeches; then, in 1843, he subsided into the Chair of Church History in the University of Edinburgh, and held his professorship till his death, on the 2nd December, 1860. No one was more identified with every stage of the great ecclesiastical struggle, and his memoir throws

open a series of vivid pictures in which we see the Church life of the time, and much of that background without which such pictures must be indistinct and puzzling. He was evidently one of those sturdy, unflinching, self-helping men of whom Scotland has produced so many, a man also of great earnestness and tenderness of spirit. An early visit of Dr. Duff to the Manse was one of the distinctest eras of his life, and the memory of it was always fresh. For Dr. Chalmers, another visitor, he entertained, and expressed to the last, the most profound admiration. Strongly attached to the Establishment, he did not scruple to attend the Free Church service on the hill side of Duirness when the parish church was closed. And, fresh from the disruption, his letters betray no bitterness; he even hopefully looks forward to the good, and sees both Churches striving for the faith of the Gospel. The last twenty years of his life were devoted to the endowment scheme, with which his name will be most associated. He pleaded it with an unflagging zeal, in city and village churches, before audiences of half-a-dozen, and audiences of thousands; devoted his leisure to it, toiled for it in a resolute, hopeful way, that brought out all that was worthy and loveable in his character, and left as his monument a collection of 400,000l., and 104 parishes either erected or in progress. When Professor Miller spoke to the dying man about his labours, he replied, "I am a poor, sinful creature; all my hope of salvation is in the righteousness that is of God in Christ. . . . And as to Free Church and Established Church I care not. . . . We shall be together united with God in Christ for ever." A few minutes afterwards he said, "I believe that this night I shall enter on everlasting rest and glory," and died, praying that the Gospel might be preached to the poor and needy. Apart from its ecclesiastical importance, it is a life that was worth writing, and though Mr. Charteris might have used less strong expressions, here, and there, without lowering his love for his Church, it could not, well have fallen into better hands.

George Legge* is another example of the same type of man; born the year before Robertson, and also in Aberdeenshire, the eldest son of a large family, a diligent student, master of the dissenting-school at Huntly, then bookseller at the same place, reappearing as master of the Silcoats House School, in Yorkshire, and so slowly gravitating towards the College for Independent Ministers at Highbury. In 1832 he received a simultaneous call to Bristol and

* *Life of the Rev. James Robertson, D.D., F.R.S.E., Professor of Divinity and Ecclesiastical History in the University of Edinburgh*. By the Rev. A. H. CHARTERIS, M.A. 8vo. pp. xii. 431. London: Blackwood & Sons. 1863.

* *Lectures on Theology, Science, and Revolution*. By the late Rev. GEORGE LEGGE, LL.D. of Gallowtreegate Chapel, Leicester. With a Memoir by JAMES LEGGE, D.D. Cr. 8vo. pp. xlviii. 420. Jackson, Walford, & Holder. 1863.

Leicester. He accepted the former, and was installed as Leifchild's successor at Bridge Street. It was a nervous position at the best; and Legge had a weak voice, an indistinct utterance, and an unpopular habit of preaching thoughtful and closely-reasoned sermons. There came to be dissatisfaction; division was threatened; he resigned the charge, and was accepted where he had been called four years before, by Gallowtrecegate Chapel, in Leicester. Here he spent the rest of his life, elaborating his theory of preaching, and slowly adding to his congregation. He was dissatisfied with the ancient mode of setting forth divine truth; he was dissatisfied with the modern. He thought it was possible "to set forth Christianity as in entire accord with the scientific mind, the moral sentiment, and the æsthetic spirit of the age." And when he died at the commencement of 1861, he had made some progress, having completed Lectures on the relation of Science to Revelation, on the Truths of Theology, on Christian Unity, and on Anglo-Catholicism. The present volume includes the first of these courses and four of the second. They are sermons of unquestionable originality and power. Singularly fresh in their statement and illustration of the truth, startling occasionally in their abruptness and ruggedness of language. But they are not always so happy or full in their positive statements as in their negative. There are doubtless many to whom the views of a thoroughly independent thinker on such a subject as the theory of the gospel will be welcome; but probably no one who reads these lectures will wonder that the author never became a popular preacher. The brief life prefixed by his better-known missionary brother in China is full of interest, and contains many quiet pictures of the quiet simple life of a Christian family among the Scottish Highlands.

A Memoir* which has reached the eleventh edition, has secured a place in our permanent biographical literature, and a worthy place befits that of John Mackintosh. He has become one of those whose names are held in affectionate remembrance in the Christian households of our country; and wherever a deep and loving piety, allied to a character of unusual beauty and purity, and a mind of unusual affluence, have any honour, honour will be paid to him. To young men, this life of one of themselves is peculiarly valuable. They will realise its reality, its hearty sympathies, its righteousness and charity, its freedom from narrowmindedness. There is no book of the kind so likely to impress them with what a Christian is, to win them over from indecision; no life which one would sooner see in their hands. And it would not be easy to confer a greater service on a young man, whether his sympathies are with Christ or against Him, than to give him a copy of the "Earnest Student." It appears in a popular and cheaper edition, to which the Editor has added some graphic chapters of Italian life and art from Mac-

kintosh's diary; and elsewhere retouched and completed the work. From the new preface we learn that Mackintosh's dying request has been abundantly fulfilled, that Mr. Mackintosh's scholarship of the Free Church Mission at Madras has been formed by the sum given for copyright, that it supports annually two students, and is considered a great boon to the mission. The preface is also enriched with an interesting letter from Principal Forbes. "John Mackintosh," he writes, "will always be to me an impersonation of whatsoever things are true, honest, just, pure, lovely, and of good report." He has unusual opportunities of giving his judgment, and most readers will thank him for it, as expressing their own. It is a biography which never tires; and those who have been most familiar with it in its former shape, will find all the old fascination when they read it again in this "popular edition."

Dr. Büchsel's book* is a biography of a different order. The experiences of a faithful and intelligent clergyman will always be valuable. Too often they are inaccessible to any but a small circle of intimate friends; even to them they are seldom communicated in detail, and never with that unity and connection and special choice which heighten the worth of a work like this. And Dr. Büchsel will no doubt have as large and thankful an auditory in England, as, much to his surprise, he has found at home. For years the church of St. Matthew, in the Thier Garten, has been the most notable in Berlin; there has been no stop to the crowds that have flocked to hear this eloquently simple preacher of Christ crucified; with Hoffmann, he shares the influence of the Berlin pulpit; with Hoffmann also he shares the highest ecclesiastical dignities which the Church has to bestow. But greater than his repute in the pulpit, is his power as a pious man and a faithful pastor. As a clergyman he has been thrown into contact with almost every class of the people, from the peasants and farmers of his first cure, up to that exclusive and aristocratic congregation of his present. He began his ministry when the Church in most places was thoroughly dead; he has lived to see it thoroughly revived. He has met with all the lower forms of rationalism and the intellectual scepticism of the capital. And out of the fulness of a wise and disciplined experience he relates so much of his autobiography as may be helpful to his brethren in the Church. Yet it would be wrong to fancy that his book concerns none but clergymen. It is not possible to take it up without being riveted by its earnestness, its pictures of country parishes, its individual narratives, its apt and exuberant anecdote; and there is no book that carries a stranger so thoroughly and with so little effort into the quiet every-day life of a German pastor and his flock. It need only be added that the translation is quite as perfect, as easy, and idiomatic, as the original.

* *The Earnest Student, being Memorials of John Mackintosh.* By NORMAN MACLEOD, D.D. Popular Edition. Cr. 8vo, pp. xxiv. 483. London: Strahan & Co. 1863.

* *My Ministerial Experiences.* By the Rev. Dr. BÜCHEL. Berlin. Cr. 8vo, pp. xii. 290. London: Strahan & Co. 1863.

In the throng of persons who visited the Great Exhibition, there were some whose visit will not be forgotten; and among them will be the writer of the little book * which commences, "I am a clergyman's daughter, and my home is in a quiet rural spot far removed from the noise and din of cities." Turning over a paper she had read of some one from Asia who had been at the previous Exhibition and had never once heard the name of Jesus in England, this strange story did not leave her mind till she had determined to use her own visit to London for the spread of the Bible at Brompton's world's fair. She enlisted her only friend in London, who undertook to give up all his spare time to her wishes. Bibles, tracts, and books, were distributed; 468 copies of the Scriptures, in whole or in part, and in eleven languages; 2834 books, and 17,200 tracts. Correspondence was begun with many of the young women employed, and a book full of interest is made up, chiefly of the letters addressed to Miss S. by her London friend, detailing simply and pleasantly the reception he met with. At the close of the Exhibition, Miss S. invited the female employees and others (about 900) to an entertainment, where, besides good cheer, kindly words were spoken to them by Lords Shaftesbury and Radstock, Baptist Noel, Capel Molyneux, and others. It was an individual effort of the most modest conception, yet reaching at its close the dignity of a public celebration; and it is one of those accumulating proofs of how much may be done by an earnest worker, in faith.

Mr. Moule's story † introduces us into a different region—to Dorchester Gaol and the cell of a felon. Edwin Preedy, an illegitimate child with a brutal step-father, was in a Reformatory at 13; at 18 had been several times in prison; was afterwards a soldier; deserted with stolen clothes; was a convict at Millbank and Portland; murdered his warder with a savageness that is rare even in murder; and when Mr. Moule's attention was drawn to him, was laying in Dorchester Gaol, waiting his trial. In prison he was notorious for violence and an

uncurbed passion. During the trial he broke out with such fury that the court was interrupted; after sentence he grew more desperate than before. Yet three days before his death he signed an address to those who would come to see his execution, and in such a strain as this:—"In the change of heart, the bitter sorrow, the humiliation of soul, and yet in the faith and hope in the one only Saviour of sinners, which have been granted me, I beg to be, if possible, of some use to others; and likewise entreat you, young and old, at once to forsake sin." Mr. Moule relates the grounds on which he believes in Preedy's conversion, and dwells with anxious particularity on the various interviews he had with him during a period of some weeks. It is a narrative of very deep interest, and very literally *hope against hope*.

Two new volumes have been issued by the *Religious Tract Society*.* Philip Henry, Matthew's father, was minister at Worthenbury until the Act of Uniformity drove him into retirement on his wife's estate at Broadoak, in Shropshire. After thirty-four years of this enforced leisure he died, leaving four manuscripts to his daughters, each of whom was to select one, "to be transcribed by them in their own hand, if they have leisure and see cause; however, to be transcribed into their hearts and lives." Mrs. Savage, his favourite daughter, selected a course of forty-one sermons, which are here republished for the second time in this country. They are very pregnant, among the simplest of the pulpit effusions of the period, and worth being widely circulated. Wilcox's admirable little tract, *Christ is All*, is like this book in miniature.

The compilation of Arctic voyages sustains the interest by bringing down the narrative to the most recent date, closing with Mr. Hall's expedition in 1862. It is carefully written, and will prove a pleasant book, as a subject that will always have a touch of romance. The chapters on Arctic Voyaging in the Middle Ages, and on Greenland Missions, deserve particular notice.

* *The Standard of the Cross among the Flags of the Nations*. By V. M. S. Cr. 8vo, pp. xii. 289. London: Nisbet & Co. 1863.

† *Hope against Hope*. A Narrative by the Rev. HENRY MOULE, M.A., Vicar of Fordington. Post 8vo, pp. 94. Nisbet & Co. 1863.

* *Christ All in All*. By the Rev. PHILIP HENRY, with a Brief Memoir of the Author. 18mo, pp. xii. 380.

Arctic Discovery and Adventure. By the Author of "Brazil." 16mo, pp. 387.

London: The Religious Tract Society. 1863.

TO OUR CORRESPONDENTS.—Our correspondents will have observed that the change of arrangement made in June necessitates a change in the general plan of their letters. Where information is given, to be inserted in the "Monthly Chronicle," it is of importance that a variety of subjects should be noticed,—each very briefly,—the object being to convey a clear statement of recent facts. In cases in which a subject requires more elaborate treatment, it must be put into the form of a special paper. The two departments should be kept entirely separate. We should be glad, however, if many of the writers of papers would append, briefly, items of intelligence, for insertion in the "Chronicle." We invite missionaries and others to send us narratives of tours, and mission voyages, descriptions of mission fields, or special mission departments, sketches of remarkable converts, &c.—ED. CHRISTIAN WORK.

ADDRESS TO CHRISTIANS

THROUGHOUT THE WORLD.

BY THE

CLERGY OF THE CONFEDERATE STATES OF AMERICA.

CHRISTIAN BRETHREN,—In the name of our Holy Christianity, we address you in this form, respecting matters of great interest to us, which we believe deeply concern the cause of our Blessed Master, and to which we invoke your serious attention.

We speak not in the spirit of controversy, not by political inspiration, but as the servants of the Most High God, we speak the "truth in love," concerning things which make for peace.

In the midst of war—surrounded by scenes that pain the souls of all good men—deploring the evils which are inseparable from national contentions—we feel most deeply impressed by the conviction, that for our own sake, for the sake of our posterity, for the sake of humanity, for the sake of the truth, and, above all, for the sake of our Redeemer's Kingdom, it behoves us to testify of certain things in our beloved land, which seem to be neither understood nor appreciated by our enemies, nor yet clearly appreciated by Christians of other nations.

We put forth this address after much prayer, solemnly invoking the blessing of Almighty God, and committing what we say to that Providence by which we trust we are directed, and by whose authority and power the governments of the earth stand or fall.

If we were moved to make this address by any

fears of the final issue of the war in which our country is now engaged, by any inclination to meddle with political questions, by any desire to resume controversy in respect to matters which have been referred to the arbitration of the sword; if indeed anything that compromised the simplicity, dignity, and purity of Christian duty moved us to issue this address, we should deserve to have it despised by you, and could hope for no blessing of God to rest upon it. But for all that we say in the following declarations, we are willing to be judged by succeeding generations, and to answer in that day when the secrets of all hearts shall be made known.

We do not propose to discuss the *causes* of the war. They are matters of recent history, easily known and read of all men. To discuss them would obviously involve much more than, as Christian ministers, we feel it our province to argue.

We submit for your consideration as the first point of our testimony and ground of protest,—

That the war waged against our people, in principle and in fact, proposes to achieve that which, in the nature of the case, it is impossible to accomplish by violence. The war proposes the restoration of the Union.

We can rationally suppose a war for conquest, or to expel an invader, or to compel respect for stipu-

lations of peace and international intercourse which have been violated; but how measures of violence can reunite independent States, restore their broken fellowship, re-establish equality of representatives' rights, or coerce a people to brotherly kindness, unity, and devotion to each other, is utterly beyond our conception.

But if our enemies be disingenuous in their professions—if they fight not to *recover* seceded States, but to *subjugate* them, what promise do men find in the numbers, intelligence, courage, resources, and moral energies of the millions who inhabit the Confederate States, that such a people can ever become profitable or happy, as subordinate to mere military force? If subjugation, therefore, were possible, is it desirable? Would the United States gain anything? Would Christian civilisation gain anything? Said a great British statesman in 1775, when arguing in favour of adopting conciliatory measures in respect to the revolted colonies of America—colonies, not seceding States—that were in actual rebellion against their sovereign: "The use of force is but *temporary*. It may subdue for a moment, but it does not remove the necessity for subduing again; and a nation is not governed which is perpetually to be conquered. My next objection is its uncertainty. Terror is not always the effect of force, and an armament is not a victory. * * * A further objection to force is that you *impair the object* by your very endeavours to preserve it. The thing you fought for is not the thing you recover."

Christian brethren, could the band of violence win you to desire fellowship with a people while it destroyed your peace, polluted your sanctuaries, invaded the sacred precincts of your homes, robbed you of your property, slaughtered your noble sons, clothed your daughters in grief, filled your land with sorrow, and employed its utmost strength to reduce your country to the degradation of a subjugated province? Would it not rather animate you to proffer death—honourable death—the patriot's alternative, the Christian's martyrdom?

As an excuse for violence, our enemies charge that the Confederate States have attempted to overthrow the "*best Government on earth*;" and call us "traitors," "rebels." We deny the charge; and as to the epithets, if they defined our position, under the circumstances, we could glory in them, as do the people of God when persecuted for truth and conscience' sake. But we regard such terms as gratuitously assuming the very point at issue. If employed sincerely, we will not complain; but we are persuaded that many have uttered these expressions under the influence of resentful feelings, who would not otherwise assert the political

doctrines they imply. We are not disposed to engage in an angry retort, and only mention these things to show that we appreciate them.

It will appear singular when men reflect upon it, that so many intelligent and Christian people should desire to withdraw from "*the best Government on earth*." And we need not discuss the kindness of those who so generously propose to confer on us by *force of arms* "*the best Government*."

No attempt has been made to overthrow the Government of the United States, unless by the fanatical party which now administers its affairs. The South never entertained such an idea. If that Government fall for lack of Southern support, let men discriminate between the downfall of an oppression when the oppressed have escaped, and a wanton effort to break up good government. So Pharaoh fell, but not by the hand of Israel. The dismemberment of the Union by secession was not a blow at the Government. It was for our own deliverance. It was an election of the people, only hastened and rendered in some cases imperative by the violent movements of the Executive of the United States. Virginia may be referred to as an illustration. That State was not willing to secede hastily; but the demand of President Lincoln, that she furnish troops to fight her sister States, ended all hesitation. At once she took position with the Confederacy, preferring to battle in defence of liberty, rather than, in opposition to all her principles, to invade or suffer the invasion of the South.

So far, therefore, from desiring to destroy the United States' Government, the great object of those States which *first* seceded was to secure their own rights, and their tranquillity; while the *immediate* object of the States which *last* seceded was to place themselves as barriers in the way of a fanatical Administration, and, if possible, stay the bloody effort to coerce independent States to remain in the Union, when their constitutional rights would not be respected, and when the very purpose to coerce them showed a readiness to sacrifice the lives of citizens to the demands of sectional hostility. The South would never vote in favour of annexing or retaining a Northern State by force of arms. Instead, therefore, of waging war for the overthrow of the United States, the Confederate States simply defend themselves.

The war is forced upon us. We have always desired peace. After a conflict of opinions between the North and the South in Church and State, of more than thirty years, growing more bitter and painful daily, we withdraw from them to secure peace—they send troops to compel us into re-union! Our proposition was peaceable separation, saying, "We are *actually* divided, our *nominal* union is

only a platform of strife." The answer is a call for seventy-five thousand troops, to force submission to a Government whose character, in the judgment of the South, had been sacrificed to sectionalism. From the speech of Mr. Burke, already referred to, the following language may be quoted as not inappropriate to our position in respect of peace,—

"THE PROPOSITION IS PEACE.—Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endless negotiations; not peace to arise out of universal discord, fomented from principle, in all parts of the empire; not peace to depend on the judicial determination of perplexing questions, or the precise marking the shadowy boundaries of a complex government. It is simple peace, sought in the spirit of peace, and laid in principles purely pacific."

Such a proposition of peace was clearly the appropriate duty of a Christian people. The South can point out on the page of history the names, and refer to the earnest and repeated efforts of her commissioners of peace. But our foes preferred war—violence—and by violence the end they aimed at was unattainable, as the purpose was unworthy of a Christian nation. *Against this violence*, upon principle, and in the light of all the facts of the case, we, as the servants of God and ministers of peace, testify and solemnly protest.

The second general point which we submit for your Christian consideration is,—

The separation of the Southern States is universally regarded by our people as final, and the formation of the Confederate States' Government as a fixed fact, promising, in no respect, a restoration of the former Union.

Politically and ecclesiastically, the line has been drawn between North and South. It has been done distinctly, deliberately, finally, and in most solemn form. The Confederacy claims to possess all the conditions and essential characteristics of an independent Government. Our institutions, habits, tastes, pursuits, and religion, suggest no wish for reconstruction of the Union. We regard the Confederacy, in the wise providence of the Almighty, as the result of causes which render its independent existence a moral and political necessity, and its final and future independence of the United States not a matter that admits of the slightest doubt.

Among all the indefensible acts growing out of the inexcusable war waged against us, we will refer to one especially, in regard to which, for obvious reasons, we would speak, and as becometh us, plainly and earnestly:—*The recent Proclamation of the President of the United States, seeking the emancipation of the slaves of the South, is, in our judg-*

ment, a suitable occasion for solemn protest on the part of the people of God throughout the world.

First, upon the hypothesis that the proclamation could be carried out in its design, we have no language to describe the bloody tragedy that would appal humanity. Christian sensibilities recoil from the vision of a struggle that would inevitably lead to the slaughter of tens of thousands of poor deluded insurrectionists! Suppose their owners suffered; in the nature of things the slaves would suffer infinitely more. Make it absolutely necessary for the public safety that the slaves be slaughtered, and he who should write the history of that event would record the darkest chapter of human woe yet written.

But, *secondly*, suppose the proclamation—as indeed we esteem it in the South—a mere political document, devised to win favour among the most fanatical of the Northern people, uttering nothing that has not already been attempted, practically, but in vain, by the United States; suppose it to be worth no more than the paper upon which its bold iniquity is traced, nevertheless it is the avowal of a principle, the declaration of a wish, the deliberate attempt of the chief magistrate of a nation to do that which, as a measure of war, must be repugnant to civilisation, and which we calmly denounce as worthy of universal reprobation, and against which Christians in the name of humanity and religion ought to protest.

What shall sound Christianity say to that one idea of philanthropy which, in the name of an imaginary good, in blind fury rushes upon a thousand unquestionable evils?

If it were the time for such argument, we should not fear the issue of a full discussion of this whole question of Slavery. We fear no investigation—we decline no debate; but we would not, at an hour like this, and in an address which is chiefly a protest, invoke the spirit of controversy. We content ourselves with what we regard as infinitely more solemn; we stand before the world, while war silences the voices of disputants, and men in deadly contention wrestle on fields of blood, *protesting* against the crimes that in the name of liberty and philanthropy are attempted! Let it go forth from our lips while we live; let it be recorded of us when we are dead, that we—ministers of our Lord Jesus Christ, and members of His holy Church, with our hands upon the Bible, at once the sacred charter of our liberties and the foundation of our faith—call heaven and earth to record, that in the name of Him whose we are, and whom we serve, *we protest!* No description we can give of this measure of the Executive of the United States, even though indignation alone in-

spired us to utter it, would exaggerate what we regard as an unholy infatuation, a ruthless persecution, a cruel and shameful device, adding severity and bitterness to a wicked and reckless war.

When it is remembered that, in the name of "a *military necessity*" this new measure was adopted, we may pass by the concession of weakness implied in this fact, and content ourselves with calling attention to the *immorality* of a necessity created by a needless war of invasion. "Military necessity!" an excuse, not for self-defence—not for self-preservation—but for violating the laws of civilised warfare, and attempting a barbarity. If "military necessity" be the inspiration to attempt emancipation, how shall men praise it as philanthropy? Are other nations uninterested in such conduct? Proclaim the right first to invade and subjugate independent States, exhaust all resources, and then avow the principle of "military necessity" as an excuse for adding severity to the wrong, as a plea upon which to project a scheme violating every manly, honourable, and Christian sentiment! Suppose an invader happens to be too *weak* to conquer upon any other plan, has he therefore the right to proclaim that poison and the indiscriminate slaughter of women and children shall be his legal method? The common cause of humanity, and the common hopes of Christian civilisation, as they appeal to every nation, cry out against this wretched subterfuge. If the "military necessity" of *weakness* may righteously adopt any measure that an invader's ingenuity can invent or his malice suggest, what laws, what principles of justice and equity, shall nations at war respect?

At one time the world is told "the rebellion is weak, and will be crushed out in sixty days;" at another, "Union men abound in the South, and will welcome United States' troops as deliverers;" and *now* the invader is so hopeless of his task, that it is a "military necessity" that he obtain help of slaves! May it not be pertinently asked, what, that is creditable to this invasion, ought men to believe, and to what end is this deceitful war waged? When this last resort, like all the enemy's preceding schemes, shall signally fail, as it certainly will, to achieve the ruin of the South, what is promised? Nothing, but war! cruel, relentless, desperate war! Because the President by his scheme violates the constitution, we *might* condemn him; though the constitutionality of his acts be less important to us than to the people over whom he presides; because he has violated his word, his *special promise*, and even his solemn oath of office, we *might* abhor his act; though that is a matter which may chiefly concern his conscientiousness, and illustrate the character of that

officer whom Southerners refuse to salute as their President; because of the diabolical mischief *intended*, we might in the name of Heaven indignantly denounce his Proclamation, though no weapon formed against us be, practically, more harmless. But these are not the considerations which move us to protest: we solemnly protest *because, under the disguise of philanthropy, and the pretext of doing good, he would seek the approbation of mankind upon a war that promises to humanity only evil, and that continually.*

Let philanthropists observe, even according to its own terms, this measure is in no proper sense an act of mercy to the slave, but of malice toward the master. It provides for freeing *only the slaves of those who fight* against the United States. The effort is not to relieve that Government of slavery, where the philanthropy has full opportunity for displaying its generosity, and the power to exercise it in respect to slavery, if it exists at all, can be indulged; but the effort is simply to invoke slavery as an agent against the South, reckless of the consequences to the slaves themselves. Shall a pretext at once so weak and so base mislead intelligent men, and make them imagine Abraham Lincoln is a philanthropist? His position ought to be offensive to every sincere abolitionist, as well as disgusting to every sincere friend of the slave, of every shade of opinion on the question of slavery. How does it affect the cause of the Confederacy? If to awaken a deeper resentment than ever inflamed the people of the South before; if to quench the last sentiment of respect that lingered in their breasts for the United States' Government; if to unite them more resolutely than ever, and to make it to the individual interest of every person in the bounds of the Confederacy to sustain and strengthen it with every dollar and every arm, and every prayer, and every energy of manly virtue and Christian encouragement, be to advance the invader's interest, and give him hope of success, then has the proclamation furnished him opportunity of congratulating himself.

We submit further: *That the war against the Confederate States has achieved no good result, and we find nothing in the present state of the struggle that gives promise of the United States accomplishing any good by its continuance.* Though hundreds of thousands of lives have been lost, and many millions of treasure spent; though a vast amount of valuable property has been destroyed, and numbers of once happy homes made desolate; though cities and towns have been temporarily captured, and aged men and helpless women and children have suffered such things as it were even a shame to speak of plainly; though sanctuaries have been

desecrated, and ministers of God been dragged from sacred altars to loathsome prisons; though slaves have been instigated to insurrection, and every measure has been adopted that the ingenuity of the enemy could devise, or his ample resources afford by sea and by land; yet we aver, without fear of contradiction, that the only possession which the United States hold in the Confederate States is the ground on which United States' troops pitch their tents; and that whenever those troops withdraw from a given locality in our territory, the people resident therein testify a warmer devotion to the Confederate cause than even before their soil was invaded. Nothing is therefore conquered—no part of the country is subdued; the civil jurisdiction of the United States, the real test of their success, *has not been established by any force of arms*. Where such civil jurisdiction exists at all along the border, it had existed all the while, was not obtained by force, and is not the fruit of conquest. The fact is admitted by our enemies themselves.

It is worthy of special notice, that, notwithstanding the gigantic exertions of the United States, they have not been able to secure the return of a single county, or section of a county, much less a single State, that has seceded. No civil order and peace spring up in the track of their armies. All in front of them is resolute resistance; and behind them, when they have entered our territory, is a deep, uncompromising opposition, over which only military force can for a moment be trusted. Thus the civilised world is called upon to observe an invasion which has lasted nearly two years, and achieved nothing but cruelty. Before it a people ready to die, but neither ready to submit, nor weak enough to be conquered; and for its gloomy prospect an interminable war, growing more bitter and unfeeling every day, because more hopeless to them that by it have sought things impossible as well as unrighteous. In the name of the great Prince of Peace, has Christianity, has civilisation, nothing to say to such an awful tragedy? Such is the war for the *Union*! Yet every day our foes are deepening and widening that river of blood which divides us from them for ever!

The only change of opinion among our people since the beginning of the war, that is of material importance to the final issue, has been the change from all lingering attachment to the former Union, to a more sacred and reliable devotion to the Confederate Government. The sentiments of the people are not alterable in any other respects by force of arms. If the whole country were occupied by United States' troops, it would merely exhibit a military despotism, against which the people would

struggle in perpetual revolutionary effort, while any Southrons remained alive. Extermination of the inhabitants could alone realise civil possession of their soil. Subjugation is, therefore, clearly impossible. Is extermination desired by Christians?

The moral and religious interests of the South ought to be appreciated by Christians of all nations.

These interests have realised certainly no benefit from the war. We are aware that, in respect to the moral aspects of the question of slavery, we differ from those who conceive of emancipation as a measure of benevolence, and on that account we suffer much reproach which we are conscious of not deserving. With all the facts of the system of slavery in its practical operations before us, "as eye-witnesses and ministers of the Word, having had perfect understanding of all things" on this subject of which we speak, we may surely claim respect for our opinions and statements. Most of us have grown up from childhood among the slaves; all of us have preached to and taught them the word of life; have administered to them the ordinances of the Christian Church; sincerely love them as souls for whom Christ died; we go among them freely, and know them in health and sickness, in labour and rest, from infancy to old age. We are familiar with their physical and moral condition, and alive to all their interests; and we testify in the sight of God, that the relation of master and slave among us, however we may deplore abuses in this, as in other relations of mankind, is not incompatible with our holy Christianity, and that the presence of the Africans in our land is an occasion of gratitude on their behalf before God; seeing that thereby Divine Providence has brought them where missionaries of the Cross may freely proclaim to them the word of salvation, and the work is not interrupted by agitating fanaticism. The South has done more than any people on earth for the Christianization of the African race. The condition of slaves here is not wretched, as Northern fictions would have men believe, but prosperous and happy, and would have been yet more so but for the mistaken zeal of the Abolitionists. Can emancipation obtain for them a better portion? The practicable plan for benefiting the African race must be the Providential plan—the Scriptural plan. We adopt that plan in the South; and while the State should seek by wholesome legislation to regard the interests of master and slave, we, as ministers, would preach the word to both as we are commanded of God. This war has not benefited the slaves. Those who have been encouraged or compelled to leave their masters have gone, and we aver can go, to no state of society that offers them any better things than

they have at home, either in respect to their temporal or eternal welfare. We regard Abolitionism as an interference with the plans of Divine Providence. It has not the signs of the Lord's blessing. It is a fanaticism which puts forth no good fruit; instead of blessing, it has brought forth cursing; instead of love, hatred; instead of life, death—bitterness, and sorrow, and pain; and infidelity and moral degeneracy follow its labours. We remember how the apostle has taught the minister of Jesus upon this subject: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them because they are brethren; but rather do them service because they are faithful and beloved, partakers of the benefit. *These things teach and exhort.* If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt mind, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

This is what we teach, and, obedient to the last verse of the text, from men that "teach otherwise"—hoping for peace—we "withdraw" ourselves.

The Christians of the South, we claim, are pious, intelligent, and liberal. Their pastoral and missionary works have points of peculiar interest. There are hundreds of thousands here, both white and coloured, who are not strangers to the blood that bought them. We rejoice that the great Head of the Church has not despised us. We desire as much as in us lieth to live peaceably with all men, and though reviled, to revile not again.

Much harm has been done to the religious enterprises of the Church by the war; we will not tire you by enumerating particulars. We thank God

for the patient faith and fortitude of our people during these days of trial.

Our soldiers were before the war our fellow-citizens, and many of them are of the household of faith, who have carried to the camp so much of the leaven of Christianity, that, amid all the demoralising influences of army life, the good work of salvation has gone forward there.

Our President, some of our most influential statesmen, our commanding general, and an unusual proportion of the principal generals, as well as scores of other officers, are prominent, and we believe consistent, members of the Church. Thousands of our soldiers are men of prayer. We regard our success in the war as due to Divine mercy, and our Government and people have recognised the hand of God in the formal and humble celebration of His goodness. We have no fear in regard to the future. If the war continue for years, we believe God's grace sufficient for us.

In conclusion, we ask for ourselves, our churches, our country, the devout prayers of all God's people,—"the will of the Lord be done!"

Christian brethren, think of these things; and let your answer to our address be the voice of an enlightened Christian sentiment going forth from you against war, against persecution for conscience' sake, against the ravaging of the Church of God by fanatical invasion. But if we speak to you in vain, nevertheless we have not spoken in vain in the sight of God; for we have proclaimed the truth—we have testified in behalf of Christian civilisation—we have invoked charity—we have filed our solemn protest against a cruel and useless war. And our children shall read it, and honour our spirit, though in much feebleness we may have borne our testimony.

"Charity beareth all things, believeth all things, hopeth all things, endureth all things." We desire to "follow after charity;" and "as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

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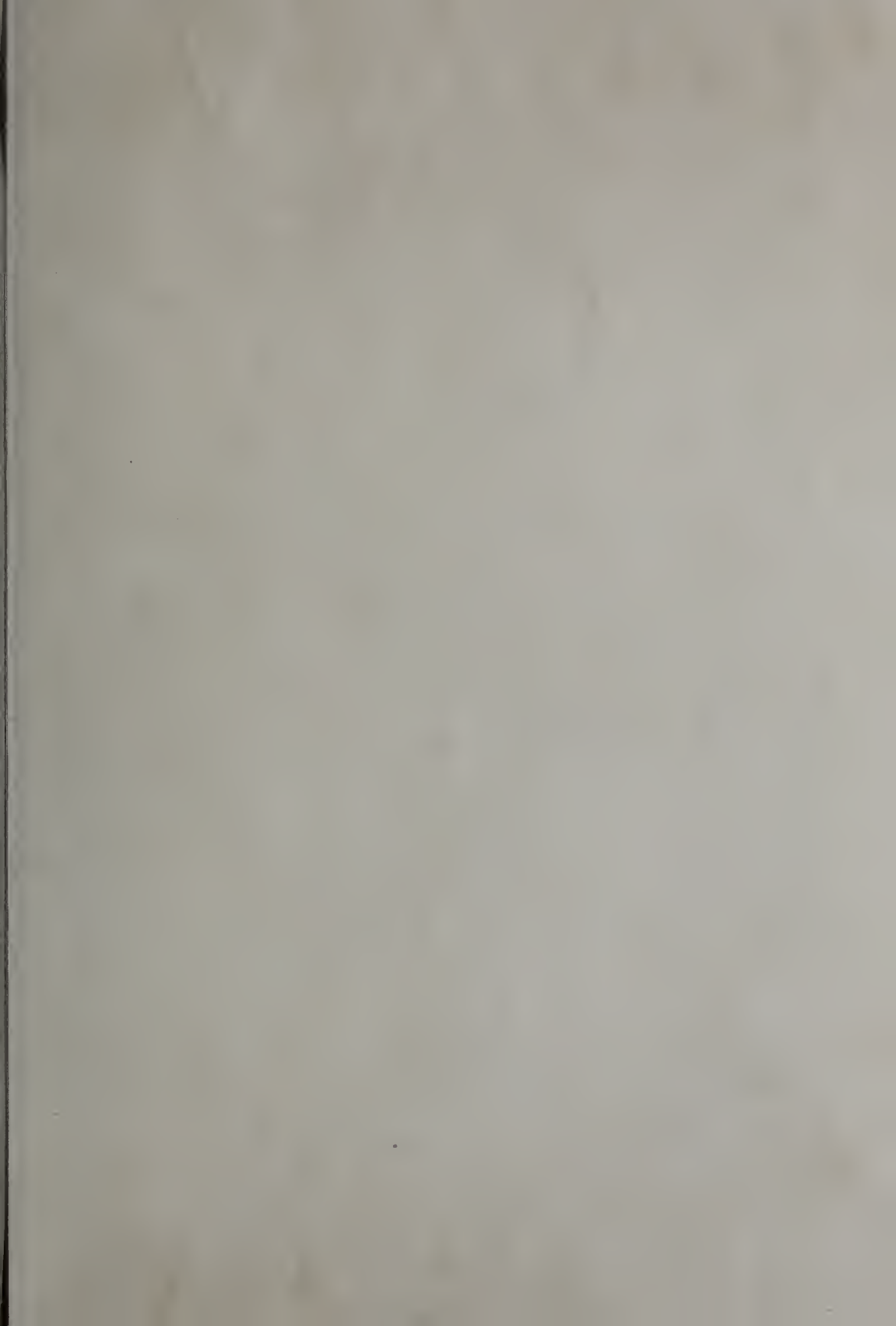
1. In publishing the foregoing Address, it is proper to declare explicitly, that its origin was from no political source whatever, but from a conference of ministers of the Gospel in the city of Richmond.

The signatures are confined to this class because it was believed that, on the points presented, the testimony of men holding this office might be received with less prejudice than that of any other. These signatures might have been indefinitely increased. Only a limited number of names—much less than at first intended—was solicited; and as they are still coming in, some will probably be received too late for insertion. Those appended represent more or less fully every accessible section of the Confederacy, and nearly every denomination of Christians. They are ample for the chief objects intended; namely, to bear witness to the Christian world that the representations here made concerning the public sentiment of the South are true, and to carry a solemn protest against the continuance of this fruitless and unrighteous war.

2. From the best sources of information it is ascertained that the whole number of communicants in the Christian churches in the Confederate States is about two millions and fifty thousand.

Of these the number of white communicants is about *one million five hundred and fifty thousand*. Supposing the total white population to be *eight millions*, and one-half that number to be over eighteen years of age, a little more than *one-third* of the adult population are members of the Church of Christ.

The number of coloured communicants is about *five hundred thousand*. Assuming the coloured population to be four millions, there would be, upon the same method of computation, *one-fourth* of the adult population in communion with the Church of Christ. Thus has God blessed us in gathering into His Church from the children of Africa more than twice as many as are reported from all the converts in the Protestant Missions throughout the heathen world.

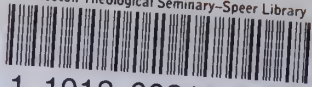


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